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SCHOOL AND COLLEGE TEXT BOOKS.

COMPANION
TO
THE GREEK TESTAMENT.

DESIGNED
FOR THE USE OF THEOLOGICAL STUDENTS, AND
THE UPPER FORMS IN SCHOOLS.

BY A. C. BARRETT, M.A.,

CAIUS COLLEGE:
AUTHOR OF "A TREATISE ON MECHANICS AND HYDROSTATICS."

FOURTH EDITION, REVISED AND ENLARGED.



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PREFACE.

THE present Edition will be found to differ but little from the former one, although, at the suggestion of friends, I have made a few alterations and additions, which I trust will be considered improvements.

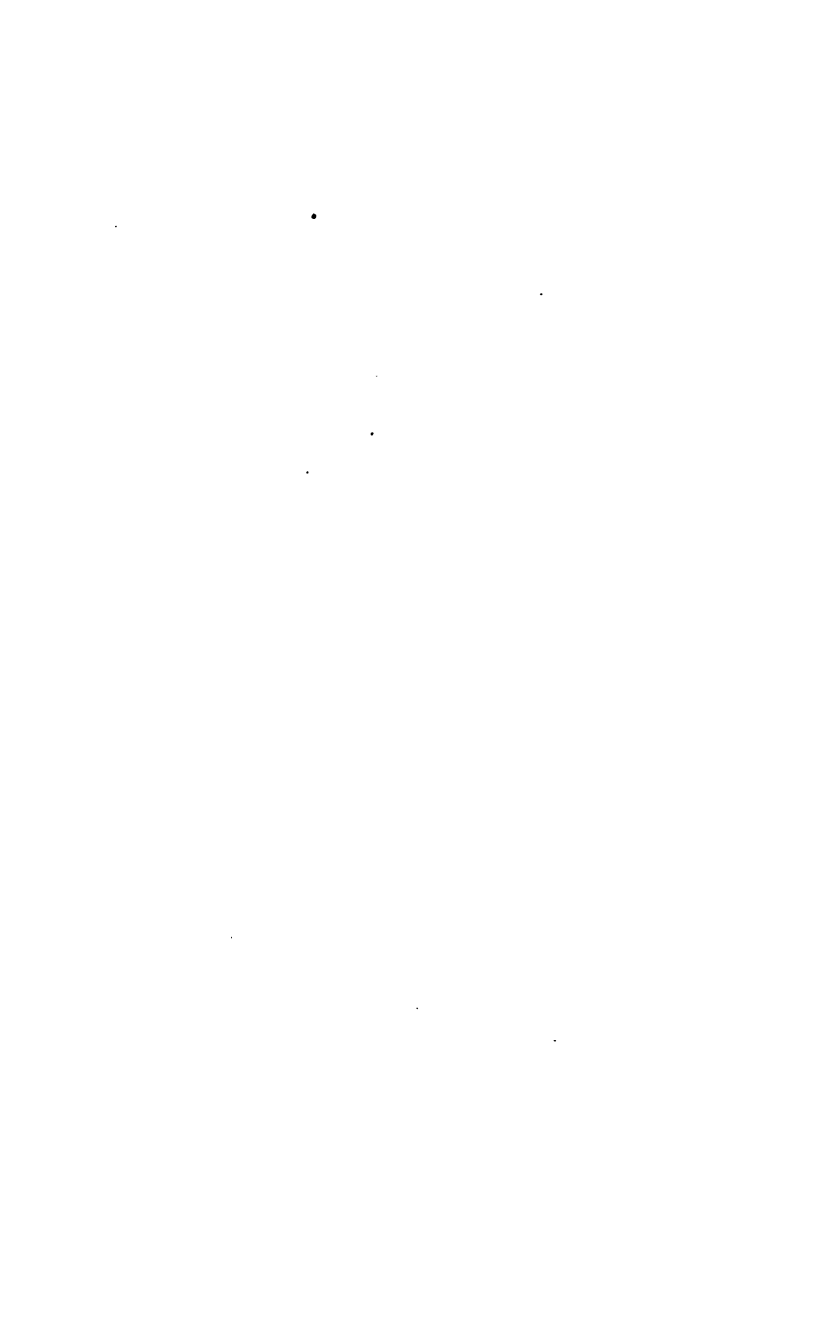
I feel myself bound to return my sincere thanks to the Rev. Henry Williams, of Hemswell, and the Rev. Leonard Harcourt Earle, Rector of Conisholme, Lincolnshire, for their kind assistance and advice during the progress of the Edition.

A. C. BARRETT.

5, GIRDLETS ROAD,
HAMMERSMITH.

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COMPANION TO THE NEW TESTAMENT.

CHAPTER I.

THE GENERAL TITLE OF THE BOOKS OF THE NEW TESTAMENT.

1. TWENTY-SEVEN books have been received generally by the Christian Church as divinely inspired; and as containing the rule or standard (*κανών*,* Gal. vi. 16.) of a Christian's faith and practice. Of these books 5 are historical, namely, the Gospels of St. Matthew, St. Mark, St. Luke, and St. John, and the Acts of the Apostles; 21 are Epistles; and one is prophetic, namely, the Revelation of St. John. Of the Epistles, 14 are ascribed to St. Paul, and are called the Pauline Epistles; but the authorship of the Epistle to the Hebrews has been disputed, although the balance of external and internal evidence is in favour of its being the production of St. Paul. The remaining 7 are called the Catholic Epistles, (*καθολικός* general or universal); the meaning of which title will be explained in our notes on those Epistles.

2. The grounds upon which Christians acknowledge the inspiration of these 27 books—and of these 27 alone, out of the numerous writings of the early Christians—may be stated briefly as follows:

a. Christ promised to his Apostles the presence and assistance of the Holy Spirit. Whatever work therefore has been written by the pen, or with the sanction of any one of

* *κανών*—1. (originally) a straight rod; 2. anything straight used in measuring other things, a measuring rod; 3. any rule whatever, as "the Canons of Grammar;" 4. Since the end of the fourth century it has been used to denote the collection of writings whose inspiration is admitted by the Christian Church. (See Westcott, *On the Canon of the N. T.* Appendix A.)

2 TITLE OF THE BOOKS OF THE NEW TESTAMENT.

the Apostles, must be considered as inspired by the Holy Spirit.

b. It can be proved most clearly from the authority of the early Christian writers, and from other arguments, that 24 of the 27 works were written by Apostles, and that the remaining 3 (namely, the Gospels of St. Mark and St. Luke, and the Acts of the Apostles) were written under the direction and with the sanction of two of the Apostles. (See Bishop Browne on the *Sixth Article*.)

3. The Greek title of these 27 books is ἡ καθ' ἑαυτὴ διαθήκη. The first writer in whose works this title is applied to the books of the N. T. is Origen (*περὶ ἀρχῶν*, lib. iv.); and the appellation is sanctioned by St. Paul, who calls the precepts and promises of the Gospel dispensation καθ' ἑαυτὴν διαθήκη, in opposition to those of the Mosaic dispensation, which he calls ἡ πάλαια διαθήκη.

4. The Greek word διαθήκη has two meanings—1. covenant, 2. testament. The latter meaning has been generally adopted by commentators, and is sanctioned by the authority of Tertullian, a Latin Father of the second century.

This title is doubtless appropriate to the book which contains our sacred Scriptures, as being that in which the Christian's inheritance is sealed to him as a son and heir of God by the death of the testator, Christ. But many writers think that the word might with more propriety be rendered covenant; in which case the title, *The New Covenant*, would signify the new covenant between God and man, in contradistinction to the old covenant of the Mosaic dispensation.

Διαθήκη is frequently rendered *covenant* in the Au. Ver., and some writers assert that it ought to be so rendered in every passage of the N. T. where it occurs. The only passage where there is much difficulty is Heb. ix. 16, 17, ὅπου γὰρ διαθήκη θίσσεται ἀνάγκη φέρεσθαι τοῦ διαθεμένου· διαθήκη γὰρ ἐπὶ νεκροῖς ὀφείκει, ὅτι μὴ ποτε ἰσχύει ὅτε ζῇ ὁ διαθεμένος. *For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth* (A. V.). Macknight's translation is, *For where there is a covenant there is a necessity that the death of the appointed sacrifice be brought in. For a covenant is from our dead sacrifices, seeing it never has force whilst the appointed sacrifice liveth.* To this rendering it has been objected that διαθεμένος is never used in a passive sense; and Scholesfield in his *Hints* proposes to render the word *the mediating sacrifice* instead of *the appointed sacrifice*; in other respects his translation of the passage agrees with that given by Macknight. Alford says, 'It is quite in vain to deny the testamentary sense of διαθήκη in this passage.' Wordsworth agrees with Alford.

CHAPTER II.

ON THE TEXT OF THE NEW TESTAMENT.

5. Dr. Bentley, in his *Remarks on Freethinking*, asserts that 'the real text of the sacred writers does not now (since 'the originals have been so long lost) lie in any single 'manuscript or edition, but is dispersed in them all. It is 'competently exact indeed even in the worst manuscript 'now extant; nor is one article of faith or moral precept 'either perverted or lost in them.' Many thousands of various readings have been collected by commentators, and many more will doubtless be discovered in the course of time; but it is to be observed that a large majority of these make no alteration *whatever* in the sense: *e.g.* Δαβὶδ for Δαυὶδ; γινώσκω for γενιόσκω, &c.; very few affect a doctrinal passage; and where they do so, the doctrine in question may always be proved from other passages of the Sacred Scriptures.

6. The various readings which are found in the New Testament may be attributed to the following causes:

a. Errors in the original ms. from which the ms. in question has been copied.

b. Errors arising from the carelessness or mistakes of the transcriber.

c. Critical emendations of the text introduced by the copyist.

d. Wilful corruptions made to serve the purposes of a party.

7. The sources from which the true reading may be determined, are:

a. Ancient mss.

b. Ancient Versions.

c. Quotations by the Christian Fathers.

To which may be added *d.* the best and most ancient printed Editions, so far as they are derived immediately from mss.

e. Parallel passages.

f. Critical conjecture.

The last three sources are however comparatively of little use in determining the text of the N. T. Conjectural readings indeed, when unsupported by any ms., are manifestly to be rejected.

Thus in Acts xv. 20, Dr. Bentley conjectured that instead of πορνείας, *fornication*, we should read χοιρείας, *swine's*

flesh; but his emendation is supported by no MS., and in ver. 29 *πορνεία* is again used; and we have therefore no right to question the genuineness of the reading commonly received.

8. According to Prof. Scholz, the total number of MSS. of the N. T. which were known in his time to have been wholly or partially collated amounted to 674, but some have been collated since, and many others exist in public and private libraries which have not yet been collated.

Mr. Scrivener, in his *Plain Introduction to the Criticism of the New Testament*, reckons the number of MS. at 1602 cursives and 168 uncials; but in this list Lectionaries, or Church-lesson books, are included. Even in those MSS. which do not consist of extracts, we seldom find the New Testament entire; as it was usual to divide it into four volumes, the first of which contained the Gospels; the second the Acts and Catholic Epistles; the third the Pauline Epistles; and the fourth the Apocalypse.

It appears from Origen, Tertullian, Irenæus, and other fathers, that accidental or intentional alterations had been made in the copies of the N. T. as early as the second century; and various attempts have been made since that time to restore the correct text.

Marcion rejected three of our Gospels, and admitted only a mutilated copy of St. Luke. He is accused by Tertullian of falsifying the Scriptures, but Mr. Westcott thinks that, although he freely expunged from the text whatever did not suit his peculiar doctrines, he did not intentionally corrupt it. When Tertullian accuses him of falsification, Tertullian's own copy or his Latin Version is often wrong.

Hug supposed that the Text of the N. T. had fallen into a state of considerable corruption during the second century. To this corrupt form of the text he applied the term *κοινή έκδοσις* (i.e. *common edition*), and maintained that, towards the middle of the third century, three different revisions of the text were published by Hesychius, Lucian, and Origen. This hypothesis is founded on certain passages in the works of Jerome, which, when correctly interpreted, apply, not to the N. T., but to the Septuagint Version of the Old. One passage indeed in Jerome, and another in Gelasius, mention alterations introduced into the Text of the N. T. by Hesychius and Lucian, but these alterations are condemned as unauthorized additions, instead of being praised as emendations of the common text. When Jerome executed his revision of the Old Latin Version, he emended such pas-

sages as were manifestly erroneous, after the most esteemed Greek copies of the time, and he may therefore be considered to have been the first known collator of Greek mss. of the N. T.

It is however possible that some Greek mss. may have been partially collated by Origen. Among the moderns, Laurentius Valla was the first who made a collection of Greek mss., but they do not appear to have been collated to any extent until Erasmus and the Complutensian editors undertook their editions of the Greek Testament.

9. The Greek mss. of the N. T. are written either upon vellum or paper; those on paper are more modern than the others. In the most ancient mss. the vellum is thin, and in a few instances of a purple colour.

A kind of paper made of papyrus (χάρτης 2 John 12) was also used as a writing material in very early times; but this substance was of a very perishable nature.

It is probable, according to Mr. Westcott, that the books of the N. T. were originally written on papyrus-paper, which will account for the fact that no Apostolic autograph has survived.

Dr. Simonides claimed to have discovered papyrus fragments of part of St. Matthew's Gospel, dating from the first century; but no critic of any note appears to believe Dr. Simonides. Tischendorf, however, a far more credible authority, declares that he possesses a few papyrus fragments of the N. T.

10. The letters are either **Uncial** (i.e. capital), or **Cursive** (i.e. small). mss. written in cursive letters are of much later date than those in uncial. Cursive letters were not generally adopted until the tenth century, but were sometimes used in the ninth.

The most ancient mss. are written without accents, breathings, stops, or any separation of the words whatever, thus:

ENAPXHHNOAΘΓΟΣ IN THE BEGINNING WAS THE WORD.

A dot or point is sometimes, but very rarely, found in early uncials. Mr. Scrivener says that there are a few points in α .

11. Erasures and corrections which have been made by the copyist of the ms. are said to be *a prima manu*; alterations not made by the copyist are said to be *a secunda manu*, *a tertiâ manu*, etc. In some cases whole books have been obliterated with a sponge, or the writing has faded through age, and another work has been written in the place of the original ms. Such mss. are called Codices **Palimpsesti**, or **Rescripti**; and in some cases the first work is still legible.

12. **Divisions and marks of distinction** in the N. T. The early Christians divided the books of the N. T. into chapters (*τίτλοι*, *breves*), and sections (*κεφάλαια*).

The *τίτλοι* appear to have come into use in the 5th century. Neither α nor B has them, but they are found in A, C, and almost all the other uncials. They are sometimes called *κεφάλαια*, but that term is more usually applied to certain smaller divisions or sections.

The oldest of the divisions now extant are those of Codex Vaticanus, which are also found in one other uncial, Codex Zacynthius. The Codex Vaticanus has only one set of divisions in the Gospels, but in the Acts and Epistles it has also a second set of divisions or sections. These sections differ from those found in the other mss., and it is probable that different systems of divisions were used in different places; but the most approved were those of Ammonius (3rd century) in the Gospels, and those of Euthalius (5th century) in the Acts and Epistles. These divisions are generally known by the names of the *Ammonian*, and *Euthalian sections*.

Another division of the Acts and Epistles into *ἀναγνώσματα* or lessons is also attributed to Euthalius.

● Mr. Westcott thinks that the Ammonian sections as they stand at present in the mss. are due to Eusebius.

Euthalius does not appear to have been the inventor of the sections which are called after him; he merely availed himself of the labours of others.

The Apocalypse was divided in a similar manner by Andreas of Cæsarea (5th century). Eusebius (4th century) adapted to the Ammonian sections the ten tables or canons which are called the *Eusebian Canons*. In the first of these canons are placed the portions of the Gospels which are found in all the four Evangelists; 2, 3, 4, contain those found in three; 5, 6, 7, 8, 9, those found in two; and 10 those found only in one. The *chapters* now in use were introduced by Cardinal Hugo (13th century), and our *verses* are the invention of Robert Stephens, who introduced them into his 4th edition of the Greek Testament. Pagninus had already introduced verses into the N. T. in 1528; but Stephens' verses differ from those of Pagninus, being much shorter.

In the most ancient mss. the text is generally written without word-divisions, breathings, accents, iota postscripted or subscribed, and without any regular punctuation.

In the early uncials sentences are sometimes divided by a

dot; but **mss.** were not usually punctuated throughout until the tenth century; nor indeed was any regular system of punctuation established until after the invention of printing. The necessity of punctuation was to a certain extent done away with by the introduction of *stichometry*. This practice was introduced by (if it did not originate with) Euthalius (462), who published an edition of the N. T. in which the text was divided into lines or short verses (*στίχοι*), for the convenience of reading, *e.g.* Titus ii. 2.

ΠΡΕΣΒΥΤΑΣ ΝΗΦΑΛΙΟΥΣ ΕΙΝΑΙ
ΣΕΜΝΟΥΣ
ΣΩΦΟΝΑΣ.

As vellum was a dear article, this system of writing **mss.** never became general.

Euthalius also brought into general use the system of accentuation; but many **mss.** after his time are without accents, which were not universally adopted until the 10th century. Bp. Marsh says that word-divisions were not introduced into Greek **mss.** until the 9th century. The Codex Augiensis (see below Art. xv. Sect. c.) is the earliest extant **ms.** in which they are found.

St. Matthew's Gospel contains 68 *τίτλοι*, 355 *κεφάλαια* or sections, and 2560 *στίχοι*; in the Vatican **ms.** it is divided into 170 divisions.

When *η* or *ω* forms a diphthong with *ι*, we find the *ι* written after (*ascribed*) these vowels in early inscriptions, and generally in classical **mss.** In Biblical uncials the *ι* is almost always omitted, although a few instances of the *ι ascript* occur in *ⲛ* and other uncials. The *ι subscript* did not come into use before the 12th century. In cursives the usage is uncertain, some having the *ι ascript*, some *subscript*, some omitting the *ι* altogether, and others using indifferently the *ascript* or the *subscript ι*. Eventually the *subscript* form was adopted in printed books, and is now in general use.

13. Titles and subscriptions.

It is not known who was the author of the titles or inscriptions prefixed to the different books of the N. T.; it is certain however that they are very ancient, as they are mentioned by Tertullian. The subscriptions attached to the Epistles are manifestly spurious, and several of them are incorrect. Thus, the two Epistles to the Thessalonians are asserted to have been written from Athens, whereas they were written from Corinth; the first to the Corinthians is said to have been written from Philippi, although St. Paul

says in it, that he *will tarry at Ephesus until Pentecost*; the Epistle to the Galatians is said to have been written from Rome, although St. Paul did not visit Rome until ten years after the conversion of the Galatians, and we read in that Epistle that he was astonished that the Galatians *were so soon removed from him that called them*; and, finally, the first Epistle to Timothy is said to have been written from Laodicea, the chief city of Phrygia Pacatiana, whereas Phrygia was not divided into the two provinces of Phrygia Pacatiana and Phrygia Secunda until the 4th century. Dr. Mill thinks that the subscriptions to the Epistles were added by Euthalius. It is doubtful who composed the subscriptions to the Gospels.

14. In critical Editions of the N. T., uncial mss. are denoted by capital letters (A, B, C, etc.), cursives by numerals (1, 2, 3, etc.); mss. of the Old Latin Version are denoted by small letters (a, b, c, etc.); mss. of the Vulgate also are denoted by small letters, but the symbol for each ms. consists of an abridgment of the title as *am, fuld, for*, etc.

vss. and Fathers are denoted by abridgments of their names; and the plural form of a word is distinguished from the singular by doubling the final letter of the abbreviation as *vs.* (*Version*), *vss.* (*Versions*). But Editors do not always agree in their use of abbreviations.

We mentioned in (8) that the books of the N. T. were generally divided into four volumes; and the reader should recollect that the series of letters and numerals which denote the different mss. *commence over again for each volume*. Thus D in the Gospels and Acts denotes Codex Bezae, D in the Pauline Epistles denotes Codex Claromontanus.

It is generally supposed that the copyists of mss. of the Greek Testament sometimes wrote from the dictation of others, and sometimes copied the original ms. The Copy when made was corrected (*ἀντιβάλλω*) from the original ms., and sometimes it was revised again (*διορθόω*) by some standard copy. Many mss. have also been corrected by later hands, and it is usual to distinguish the readings of the different correctors by small numerals above the letter denoting the ms.; (as, B¹, B², etc.), B¹ denoting a correction by the first corrector, B² a correction by the second corrector, and so on; an asterisk (as B*) denotes a correction by the original copyist.

It is evident that a correction by the original copyist, or a contemporary reviser (*διορθωτής*), being of the same date, possesses an authority equal to that of the original text of a ms.

As an instance of the abbreviations used in critical Editions of

the N. T., we append a note on Acts xiii. 18, from Dean Alford's edition.

rec. *εποποφορησεν* with B (e sil), C^a, D, G, H, most mss. v. (*mores eorum sustinuit*), syr-marg-gr, Constt, Org, Chr, Thl^a, the meaning of which is—

The received text reads *εποποφορησεν*, which reading is supported by the Vatican ms. (as may be inferred from the silence of the commentators), by Codex Ephremi (*second corrector*), by Codices Bezae, Passionei, Mutinensis, and most of the cursives; by the Vulgate which has *mores eorum sustinuit*, and the marginal greek reading of the Philoxenian Syriac version; by the Constitutiones Apostolicæ, Origen, Chrysostom, and Theophylact according to the old edition of his works.

The most important of the **Uncial** mss. are the following:

a. The Codex **Sinaiticus** (Σ) was discovered by Dr. Tischendorf, at the monastery of St. Catharine on Mount Sinai, in 1844. He obtained first 48 leaves of this Codex, containing portions of the LXX. He published these under the title of Codex Frederico-Augustanus. Some years afterwards (1859) he procured the rest of the ms., which is now called the Codex Sinaiticus. It had been previously seen and examined by a Russian Archimandrite, who, although to a certain extent aware of its value, appears to have troubled himself very little about the matter, and has thus left to another the glory of the discovery. It contains only parts of the O. T. and the Apocrypha, but includes *all* the books of the N. T., with the Epistle of Barnabas, and fragments of the Pastor of Hermas.

The original ms. is written in the earliest uncial characters, without accents, or initial letters, and generally without points; it has both the Eusebian canons and the Ammonian sections. The inscriptions and subscriptions of the different books are more concise than those in any other ms. now extant. In some parts there are four columns on a page, but only two in the poetical books.

Mr. Scrivener says that the text of the original ms. has a few points.

It is a doubtful point how many scribes were employed on this ms. Tischendorf thinks that there were four employed on the whole work, although the N. T. was written by two; Scrivener thinks that there were only two scribes in all.

The Sections and Canons are not by one of the original scribes, but possibly by a contemporary hand. In the Acts the ms. contains the smaller of the two divisions found in B, by a writer nearly as old as the original scribes.

The ms. has been touched at different times by numerous

correctors, and Scrivener says that either this copy or its immediate prototype must have been derived from a papyrus exemplar.

The coincidence of κ with readings approved by Eusebius makes it probable that this was one of the 50 copies which he prepared by the direction of Constantine. (See Scrivener's *Introduction*.)

A splendid edition of this ms. in facsimile type was brought out by Tischendorf in 1863, and he published soon after a smaller edition of the N. T. portion of the work in common Greek type.

The following considerations will enable us to estimate the antiquity of the ms.

1. In the sixth century uncial characters began to change their form; and we may therefore conclude, from the fact of its being written in the *earliest uncial characters*, that it is *not later* than the fifth century.

2. Dr. Tischendorf thinks that *initial letters* came into general use in the fifth century; the absence of such letters is therefore a proof that it was written *before* the fifth century.

3. In the simplicity of the punctuation, the brevity of the inscriptions and subscriptions, and the occurrence of certain readings which are known to be most ancient, it resembles Codex B. more closely than it does any other ms.; and we may therefore infer that these two are nearly of the same date, and consequently that the Sinai ms. was written in the fourth century.

4. In the present ms. the Epistle of Barnabas and the Pastor of Hermas are included among the Canonical books of the N. T. We know that they were received as canonical by some in the second and third centuries, but were rejected from the Canon towards the end of the fourth.

The addition of these books renders it probable that the ms. was written before the end of the fourth century.

We must not attach too much importance to this inference, for the 2 Epistles of Clement are found in the Canon of the Codex Alexandrinus, a ms. of the 5th century; and it is not improbable that the Codex Bezae (6th century) originally contained some other Christian writing among the Catholic Epistles; see below, sections *b* and *c*.

5. Hug asserts that the number of columns in a page indicates the period of transition from rolls to books of the present form, and is always an evidence of high antiquity. If this be the case we are justified in supposing that the

Sinai ms., which has four columns in a page, is older than the Alexandrian (A), which has only two, and even than the Vatican (B), which has three.

But Dr. Tischendorf is inclined to question the correctness of the test. The number of columnar mss. is not great, but of those enumerated by him one belongs to the 8th, and another to the 9th century.

He has given in a note a list of these mss., but has omitted a Syriac ms. now in the University Library at Cambridge, which has three columns in a page, but is probably not earlier than the tenth or eleventh century.

From these considerations Dr. Tischendorf concludes that the Sinai ms. cannot be much later than the middle of the fourth century.

b. The Codex *Alexandrinus* (which is noted by the letter A in Griesbach's and other modern editions of the N. T.) was presented to Charles I. by Cyril Lucaris, patriarch of Constantinople, and is now in the British Museum. It is in four volumes: the first three contain the O. T. and Apocrypha; the 4th contains the N. T., the first epistle of Clement to the Corinthians and part of the second. It formerly contained also the apocryphal Psalms ascribed to Solomon. The Ammonian sections with references to the Eusebian Canons are annexed to the Gospels, but the ms. does not contain the Euthalian sections. (See Art. 12.)

There is an inscription in the ms. by Cyril himself stating that it was written by the martyress Thecla (4th century), and there is also a much more ancient Arabic inscription to the same effect. But this is probably erroneous.

It is evident that the ms. was written subsequently to the introduction of the Eusebian Canons, and anterior to the *general* use (at least) of the Euthalian sections. From these and other indications, the ms. has been assigned to the middle of the fifth century by Tregelles and other eminent critics. An edition was published by Woide in 1786, and another in 1860 by Cowper.

In the N. T. there is wanting the beginning as far as Matt. xxv. 6; from John vi. 50 to viii. 52: and from 2 Cor. iv. 13 to xii. 7. It was probably written in Egypt.

c. The Codex *Vaticanus* (B) is in the Library of the Vatican at Rome, and appears to have been there from its first formation. Its previous history is unknown, but its orthography and other peculiarities indicate that it was written by an Egyptian copyist. In the Acts and the Euthalian sections are wanting, and the Gospels

neither the Ammonian sections nor the Eusebian Canons, but the ms. possesses divisions which are peculiar to itself.

Hence it has been referred to the middle of the fourth century, and, before the discovery of $\aleph$ was generally admitted to be the oldest of all the extant mss. of the N. T.

From Heb. ix. 14 to the end; the Epistles to Timothy, Titus, and Philemon, and the Apocalypse, are wanting. It was partially collated by Bartolucci, Mico, and Birch, and has been consulted on various occasions for the verification of particular readings; but Tischendorf has since made a more complete collation (1866).

In the Gospels B has only one set of divisions, but in the Acts and Epistles it has two. The Acts contain 36 of the larger, and 69 of the smaller. The Codex Zacynthius follows B in its divisions; and the Codex Sinaiticus contains the smaller of the two divisions of B in the Acts. Tischendorf thinks that B and $\aleph$ were partly written by the same scribe.

Cardinal Mai prepared two editions of this valuable ms., which were published by Vercellone (1858—59), but he has tampered with its peculiar divisions, and introduced modern stops, breathings, and accents. They are printed in Greek, and not in uncial type, and are generally inaccurate. (See Scrivener's *Introduction*.) Another edition in uncial type has since then been printed at Rome by Vercellone (1868—69).

d. The Codex **Ephræmi** (C) is a Codex Rescriptus, the works of Ephrem the Syrian being written over the original text. The ms. appears to have originally contained both the Old and New Testaments, but only fragments are left, nor are these legible in all places. Nearly two-thirds of the text of the N. T. remain. It is supposed to have been originally brought into Italy by Andreas Lascaris, who died in 1535. After passing through different hands it came into the possession of Catharine de Medicis, who carried it into France. It is now in the Imperial Library at Paris. It contains the Ammonian sections, but has neither the Euthalian sections nor the Eusebian Canons. It is supposed to have been written at Alexandria in the 5th century. An edition of this ms. has been published by Tischendorf (1843—45).

There is a certain chemical tincture, called the *Tinctura Giobertina*, which is sometimes used for the purpose of restoring writings which are faded. This has been applied too freely to this ms., and it has suffered considerably from the application.

e. The Codex **Bezae**, (D) or Codex Cantabrigiensis, was

presented by Beza to the University of Cambridge. It contains the four Gospels and Acts with a Latin version. Several leaves are mutilated, and others have been supplied by another transcriber. It contains more various readings than almost any other *ms.*, and is so closely allied to the ancient Latin versions, that Wetstein supposed it to have been altered from the Latin. The accusation has, however, been refuted by Griesbach and Bishop Marsh. It was probably written in the sixth century, and was (perhaps) intended for the use of the Latin Church. It is generally considered the least important of the four leading *mss.* of the Gospels. The four Gospels have the Ammonian sections (but not *à primâ manu*) without references to the Eusebian Canons; and the Euthalian sections are not found in the Acts. It is, however, divided into sections which sometimes agree with the Euthalian, but not in all cases. It was found by Beza in the monastery of St. Irenæus at Lyons, and is now in the University Library at Cambridge. An edition has been published by Kipling (1793), and another by Scrivener (1864).

The outside sheet of this *ms.* contains a Latin Version of a few verses of one of the Catholic Epistles, and it is evident that several sheets have been cut away. From the number of the sheets which have been abstracted, we may conclude that it originally contained the whole of the Catholic Epistles. As the entire Greek text of these Epistles is wanting in the Codex, it is probable that they were abstracted for use; and we may indulge a hope that the researches of some future collector of *mss.* will be rewarded with the discovery of the missing sheets.

The text of D. abounds in interpolations, some of which are supported by the Old Latin and the Curetonian Syriac. It is arranged in *στίχοι*.

The Acts are placed after the Catholic Epistles, which ended with the Epistle of John. It is therefore probable that the Epistle of Jude was omitted. But the number of the missing sheets is apparently greater than would be required for the Catholic Epistles, and it may be inferred that this portion of the Codex contained some other writing.

f. Besides the four *mss.* which we have just described, the following, which contain fragments of the Gospels, are supposed to belong to the first six centuries.

1. The Codex **Cottonianus** (J N 1) is written in silver letters on purple vellum, and contains fragments of Matthew, Luke and John. Four leaves of the *ms.* (J) are in the British Museum.

two (N) at Vienna, and six (Γ) in the Vatican. Tregelles and Tischendorf propose to denote all the three fragments by the letter N. This ms. is assigned by Tischendorf to the sixth or the beginning of the seventh century.

2. The Codex **Guelpherbytanus** 1 (P) is a Palimpsest of the sixth century, containing fragments of all the Gospels.

3. The Codex **Guelpherbytanus** 2 (Q) is a Palimpsest containing fragments of Luke and John. This ms. is of the fifth, the former of the sixth century. They are now in the library at Wolfenbützel.

4. The Codex **Dublinensis** (Z) is a Palimpsest containing the greater portion of St. Matthew. It was discovered by Dr. Barrett in 1787, and is now in the library of Trinity College, Dublin. It is assigned to the sixth century. A facsimile was published by the discoverer in 1801.

5. The Codex **Borgianus** (T) contains fragments of St. John and St. Luke. It is now in the College of the Propaganda at Rome, and is assigned to the fifth century.

6. The fragment published in an appendix to Woide's edition of Codex A bears a striking resemblance to the last ms. It contains a fragment of St. Luke.

7. The Codex **Nitriensis** is a Palimpsest containing fragments of Luke's Gospel. It was discovered by Cureton amongst some Syriac mss. which were originally brought from a convent in the desert of Nitria, and is now in the British Museum. Tregelles assigns it to the beginning of the sixth century. Among the same mss. was also found another Palimpsest, containing a few fragments of John's Gospel. Tregelles says that it is of extreme antiquity, and that its letters are similar to those of (B), but does not fix its date. It is probably not later than the sixth century.

8. Amongst the mss. which Tischendorf procured in 1853, are some Palimpsest fragments of the N. T. which he ascribes to the fifth, sixth, and seventh centuries. They have been published by him in his *Monumenta Sacra*.

g. The Codex **Claromontanus** (D in the Pauline Epistles) was found in the monastery of Clermont, and is now in the Imperial Library at Paris. It is a Greek-Latin ms. containing St. Paul's Epistles, and belongs to the sixth century. Bishop Marsh thought that the Epistle to the Hebrews was added by another transcriber; but Tischendorf, after a careful examination of the ms., has decided that it was written by the same person as the rest of the ms. Dr. Mill supposed it to be the second part of the Codex Bezae, but Wetstein and Bp. Marsh maintain that this opinion is erroneous. An edition of this ms. was published by Tischendorf in 1852.

h. The **Codex Laudianus** (E) is a Greek-Latin **ms.** of the Acts of the Apostles. It is supposed to have been written in the 6th or 7th century. Some suppose that this was the **ms.** used by the venerable Bede in the 7th century, as it is the only **ms.** now extant which has all the irregular readings which are mentioned in his Commentaries on the Acts. It is named after Abp. Laud, who presented it to the Bodleian Library at Oxford, where it is now preserved. An edition of this **ms.** was published by Hearne in 1715.

i. The **Codex Augiensis** (F) is a Greek-Latin **ms.** of St. Paul's Epistles. It is assigned to the 8th or 9th century, and is now in the library of Trinity College, Cambridge. Its name is derived from the monastery of Augia, to which it once belonged. It is remarkable for the great number of its variations from the received text. In the Greek the Epistle to the Hebrews is wanting. A very accurate edition of this **ms.** has been published by Scrivener.

j. The **Codex Boernerianus** (G) is also a Greek-Latin **ms.** of St. Paul's Epistles. It is assigned to the 8th or 9th century, and the Epistle to the Hebrews is wanting. It once belonged to Dr. Boerner, and is now in the royal library at Dresden. There is a close affinity between this **ms.** and the **Codex Augiensis**, and they are supposed to have been copied from the same original, but the Latin versions in the two **ms.** are essentially different. There is a transcript of this **ms.** in the library of Trinity College, Cambridge.

k. The **Codex Coislinianus** contains fragments of St. Paul's Epistles. It was procured from Mount Athos, and is now in the Imperial Library at Paris. It is assigned by Tischendorf to the sixth century.

15. For an account of the Cursive **ms.** of the N. T. the reader is referred to Scholz's *Prolegomena*, and Horne's and Scrivener's *Introductions*. We will briefly mention two which possess important peculiarities.

a. The **Codex Montfortii** (styled by Erasmus the **Codex Britannicus**) is a **ms.** containing the whole of the N. T., and is now in the library of Trin. Coll., Dublin. Bp. Marsh assigns it to the 15th century. It is remarkable as containing the disputed clause in 1 John v. 7, 8. In Erasmus's 1st and 2nd Editions of the Greek Testament this clause was omitted: and when he was censured for this omission, he promised to insert it, if a single Greek **ms.** could be found which contained it. The clause was dis-

covered in this *ms.*, and accordingly Erasmus inserted it in his 3rd Edition.

The disputed passage is also found in four other *mss.* of very doubtful authority. (See Art. 24.)

b. The *Codex Leicestrensis* belongs to the corporation of Leicester. It is a *ms.* of the whole of the N. T., and is assigned to the 14th century. It is remarkable for its numerous variations from the received text. In many of these it coincides with the *Codex Bezae* (D).

16. The result of the collations of different *mss.* shows that certain *mss.* resemble each other, and that their text possesses certain characteristic marks. Accordingly, commentators have divided the different *mss.* into certain *recensions* (i.e. *editions*, or *families*), according to the places where the *mss.* were written; and this division is sanctioned by the fact that *mss.* transcribed in any particular country resemble the versions made or used in that country, and agree with the quotations found in the works of the Fathers who lived there. The best known of the different systems of criticism are:—

a. Bengel (1734) was the first to point out the affinity of certain groups of *mss.*, and was originally inclined to divide them into three families, but subsequently reduced the number to two, the African and the Asiatic.

b. **Griesbach's System.**—Griesbach divided the existing *mss.* of the N. T. into three recensions or editions.

1. The **Alexandrine**, or Egyptian recension, containing the text used by Origen, Clemens Alexandrinus, and other Alexandrine Fathers. To this recension belong most of the early uncials; the Philoxenian and other ancient versions.

2. The Occidental or **Western** Recension, containing the text used by Tertullian, Cyprian, and other Latin Fathers. To this recension belong the Vulgate and other Latin Versions, Codex A in the Acts and Catholic Epistles, Codex D, and other Greek-Latin *mss.*

3. The **Byzantine**, or Oriental Recension, containing the text used at Constantinople (Byzantium) after that city became the Capital of the Empire. To this text belong Codex A (in the Gospels); the quotations found in Chrysostom and some other Fathers; and the Slavonic Version.

'No single *ms.*,' says Mr. Horne, 'preserves any recension in a pure state, but *mss.* are said to belong to one or another of these recensions according as the readings of that recension preponderate. Some are composed of two

'or three recensions.' This system of classification is sanctioned by the authority of Jerome, who says that in his time there were three varieties of the text, which prevailed in Egypt, Palestine, and Constantinople. It is to be observed, however, that the Egyptian recension of Jerome agrees with the Western of Griesbach: and the Palestine recension of Jerome with the Alexandrine of Griesbach.

'The testimony of individual mss.,' says Bishop Marsh, 'is to be applied to ascertain what is the reading of this or that Edition, but it is of no consequence what number of mss. may be produced of the first, or the second, or the third of those editions. We must argue as in the comparison of printed editions, where we inquire what are the readings of this or that edition; and not how many copies of the edition were struck off. The relative value of the three editions must also be considered. For if any one of them, the Byzantine for instance, to which most of the later mss. belong, carries with it less weight than either of the other two, a proportional deduction must be made, whether it be thrown into the scale by itself, or in conjunction with one of the other two.'

17. Other systems of criticism.

c. Michaelis added to the three editions of Griesbach a fourth, which he called the Edessene. No ms. now extant belongs to this edition, but it agrees with the ancient Syriac (or Peshito) Version. (See Art. 18.)

d. Matthæi recognized only one class of mss. which he termed *Codices Textus Perpetui*. As these mss. originally came from Mount Athos and other parts of the Greek Empire, they contain what is called by Griesbach the Byzantine Text. He considered this to be the only authentic text, rejecting entirely the Alexandrine and Western recensions, and giving to the latter the appellation of *Editio scurrilis*.

e. Dr. Nolan's system comprises three editions, corresponding with the three Latin translations extant in the time of Jerome.

1. The Egyptian, which corresponds with the Western of Griesbach, and agrees with the Codex Vercellensis. Nolan says that this Codex was corrected by Eusebius of Vercelli, who brought it from Egypt.

2. The Palestine, which corresponds with the Alexandrian of Griesbach, and agrees with the Vulgate of Jerome. Nolan ascribes this text to Eusebius of Cæsarea.

3. The Byzantine, which corresponds with the Byzantine of Jerome. This agrees with the Codex Brixianus, which Nolan supposed to contain the Latin Version in its oldest form. (See Art. 20 a.)

f. The system of Professor Hug divides the mss. into three classes according to their date.

1. The mss. existing before the middle of the third century.
2. The mss. which proceeded from the text as revised by Origen, Hesychius, and Lucian, about the middle of the 3rd century.

3. All mss. of a subsequent date.

g. Professor Scholz's system comprises only two classes of mss.

1. The Constantinopolitan, which contains the mss. written within the patriarchate of Constantinople, and destined for liturgical use. This class in his opinion contains the authentic text.

2. The Alexandrine, which embraces certain mss. written in France, Egypt, and other countries; which mss. were not intended to be employed in divine service.

h. Tischendorf proposes two classes, each of which he divides into two groups: viz., 1st, the Alexandrine and the Latin; 2nd, the Asiatic and the Byzantine.

Whichever system of classification we adopt, we shall find ourselves involved in considerable difficulty. The distinction between the Western and Alexandrine recensions is not very clear. No ms. belongs entirely to a single recension. Yet the classification is convenient, and one cannot without regret pronounce the whole system to be a visionary conjecture. The distinction between the Byzantine and the other two recensions appears to rest on a more solid foundation, although even here it may be doubted whether there is any difference between these two classes of mss., except that of greater or lesser antiquity.

This appears to be the opinion of Tregelles, and is adopted by other eminent critics.

18. Ancient versions of the O. T.

1. The most important of these is the **Septuagint** (LXX.) which is a Greek version of the Hebrew Bible. It was commonly used by the Greek Jews in the time of our Saviour, and is sanctioned by the inspired writers of the N. T., who generally quote from this version, and not from the original Hebrew. We find it quoted also by the early Christian fathers, Greek and Latin; and for a long period it was the Old Testament of the larger part of the Christian Church. (Churton.)

According to Philo, it was made at Alexandria in the time of Ptolemy Philadelphus (B.C. 285). There is an ancient legend, that seventy or seventy-two learned men were employed in the translation, but this is probably a myth invented to account for its title. It is more probable that it was termed the Septuagint because it was sanctioned by the

seventy (or seventy-two) persons who composed the Jewish Sanhedrim.

As many errors had crept into the copies of the LXX. in the course of time, Origen, in the beginning of the 3rd century, undertook the task of revising it. The result of his labours was the work called the **Hexapla**, which consists of 6 parallel columns, containing the Hebrew, the Hebrew in Greek characters, the LXX. translation with corrections, and the translations of Aquila, Theodotion, and Symmachus. Of these three last translations, that of Aquila is servilely literal, that of Symmachus is rather free, that of Theodotion holds a middle place between the two. Aquila was a Jew, the two others were Ebionites. The three translations were probably made about the middle of the second century.

Some think that, at first, Origen produced only the four Greek versions, and that the work in this form was called the **Tetrapla**. But others maintain that the Tetrapla was published after the Hexapla. To some books two other Greek versions were added, and the work was then called **Octapla**; and to some a seventh version was appended, so that there were 9 columns. Hexapla and Octapla, therefore, are only different names for the same work. The Tetrapla was a distinct work. Only a few fragments of these works remain to us.

The text of the Septuagint must be looked for in $\aleph$ A, B, and the other early uncials, of which B, according to Dr. Selwyn, most nearly represents the ancient uncorrected (*κοινή*) text.

19. Ancient versions of the N. T. into Syriac.

a. The **Old Syriac**, or **Peshito** (i. e. *Simple*) version is supposed to have been made in the 2nd century. It contains both the Old and New Testaments; but in the latter the Epistle of St. Jude, the 2nd of St. Peter, the 2nd and 3rd of St. John, and the Apocalypse are wanting; as also are the disputed passages in the 8th chapter of St. John's Gospel, and in 1 John v. 7. (See Art. 24.) Michaelis and others assert that this holds the first place amongst all the versions of the N. T.

b The **Philoxenian** is another Syriac Version, made by order of Philoxenus, Bishop of Hierapolis, in the beginning of the 6th century. It contains the whole of the N. T. Sometimes this version is termed the **Harclean Syriac**, because the text we have is not the original Philoxenian version, but that version as revised by Thomas of Harkel, A.D. 616.

Dr. Cureton discovered among the mss. brought from

the Nitrian monasteries in 1842, a Syriac version of the four Gospels, differing greatly from the Peshito Syriac, and to this version the name of *Curetonian Syriac* is applied. Dr. Tregelles, Mr. Hort, and other critics have pointed out, that the text of the Peshito contains not only marks of high antiquity, but also readings of a much more recent date; and conclude that the text of the version commonly printed as the Peshito has been corrupted between the 2nd and 5th centuries, and that the text of the original Syriac Version is to be found in the Curetonian.

The Version is probably of the 2nd century; the ms. itself is assigned to the 5th.

20. Latin Versions of the N. T.

a. The Old Latin (Vetus Latina). St. Augustine, speaking of the versions of the N. T., says, *In interpretationibus Italæ cæteris præferatur*. Whence some have concluded that there existed a single Italic Version, which had come into general use in the time of St. Augustine; but Lardner supposes *itala* is a mistake, and says that the proper reading is *et illa*; and Dr. Bentley suggests that the genuine reading is *usitata*, the transcriber having left out the *us*, owing to the previous word ending with the same letters. Others think that there existed several Latin Versions before the time of St. Jerome, one of which, at all events, must have been made in the beginning of the second century, as it is quoted by Tertullian, who lived at the end of that century. Jerome, however, mentions only one Latin Version as extant in his time, and he terms it sometimes the *Vulgate*, sometimes the *Old* in opposition to the new translation which he made himself. This version (or versions) is contained in the Codices Vercellensis and Veronensis of the 4th century, and on one side of the Codices Bezae, Laudianus, &c. The Codex Brixianus (6th century) contains a revised edition of the same version, which was used in Upper Italy,* and the Codex Bobbiensis (5th century) contains another revised edition, in which may be observed the influence of ancient mss.

b. The Vulgate. In consequence of the various corruptions which had been introduced into the text of the Old Latin Version, Jerome, at the request of Pope Damasus, undertook to revise it. The four Gospels were completed in 384, but the entire N. T. was not finished until 385 or 386. He afterwards translated the O. T. from the original He-

* It is this edition which is called the *Italic* by Augustine.

brew. In the N. T. the Vulgate is not a new version, it is merely the Old Latin version, corrected by the aid of ancient Greek mss. The revised version received the approbation of Pope Gregory in the 7th century, and in the 16th century was pronounced authentic by the Council of Trent. The Codex Amiatinus (6th century) is the oldest and most valuable ms. which contains this version.

The decree of the Council of Trent, although it asserted generally the authority of the Old Vulgate, did not settle the question of a standard text. To remedy this deficiency, Pope Sixtus V. issued what is called the *Sistine* Edition of the Vulgate in 1590. This edition he declared to be "true, lawful, and authentic, and unquestioned in all public and private discussion," and decreed, that all readings in other editions or mss. which might vary from those of this revised edition "are to have no credit or authority for the future." But in spite of this decree, the *Sistine* Edition was found to be so incorrect, that a new edition was issued by Pope Clement VIII. in 1592. This edition is called the *Clementine*, and is far more accurate than the *Sistine*.

21. Of the other ancient Versions of the N. T., the most important are, the Sahidic or Thebaic, (2nd century); the Coptic or Memphitic, (3rd century); the Gothic, (4th century); the *Æthiopic*, (perhaps of the 4th century); the Jerusalem-Syriac, and Armenian, (5th century).

22. English Translations of the Bible.

a. Various Saxon versions of detached portions of the Scriptures have been made at various periods, but no Saxon or English version of the entire Scriptures, earlier than Wickliffe's, is now extant, and it is doubtful whether any such version was ever made. Translations of portions of the Scripture were made by Adhelm and Bede in the 8th century, by Alfréd in the 9th, and others. There is also in the British Museum an Anglo-Saxon version of the 4 Gospels, known by the name of the *Durham Book*, which is assigned to the 9th or 10th century, and another called the *Rushworth Gloss* in the Bodleian Library, which is of a somewhat later date.

During the period which elapsed between the Conquest and the age of Wickliffe, different versions of portions of the Scriptures, especially of the Gospels and the Psalter, into the vulgar tongue, were made. Among these earlier attempts, the most important are the *Ormulum*, a metrical paraphrase of the Gospel History into alliterative English verse, belonging to the 12th century, and the versions of the Psalter made by William de Schorham (1320) and Richard Rolle (1349).

b. The earliest English translation of the entire Bible is the one made by **Wickliffe** and Nicholas of Hereford. The greater part of the O. T. (A.D. 1380-90) was translated by

the latter. This work was soon after revised by John Purvey. Westcott says: 'Of about 170 copies of the whole 'or part of the Wickliffe vs. which have been examined, '15 of the O. T. and 18 of the N. T. belong to the original 'vs.; the rest to the revised edition.'

c. **Tyndal's New Testament**, the first *printed* English translation of any part of the Scriptures. It was made from the original Greek. 1525.

d. **Coverdale's Bible**, the first printed English translation of the whole Bible. 1535.

e. **Matthew's Bible**, published in 1537 with the royal licence. From Joshua to 2 Chronicles is a new translation, the rest of the O. T. is taken from Coverdale; the N. T. from Tyndal. Matthew is an assumed name, the real name of the editor was John Rogers. He was the first person who suffered martyrdom during the Marian persecution.

f. **Taverner's Bible**, a revision of Matthew's Bible. 1539.

g. **Cranmer's Great Bible**, 1539. This work was published with the sanction of Cranmer, who wrote the preface, and was for several years the authorized version of the English Church. It is the version from which the portions of Scripture in the first two Prayerbooks were taken, and may still be traced in the Psalter of the Common Prayerbook.

h. The **Geneva Bible**, executed at Geneva by some of the Marian exiles. 1557.

i. The **Bishops' Bible**. This is a revision of Cranmer's Bible, executed under the direction of Abp. Parker in the reign of Elizabeth. Eight of the persons who were employed in the work were bishops, whence the work has derived its name. 1568.

j. The **Douay Bible**, from the Latin Vulgate, 1609. This is the Bible now used by Romanists of this country. The version of the N. T. had been previously published at Rheims in 1582.

k. In the reign of James I. a conference was held at Hampton Court, at which certain objections were made to the Bishops' Bible, and a new translation was accordingly undertaken. This forms what is called The **Authorized Version** of the Holy Scriptures, and was published in 1611. Fifty-four learned men were appointed to translate the Bible from the original languages, but it appears that seven of these died, or declined the task, after they had been appointed. The translators were divided into six companies, and certain portions of the Scriptures were allotted to each company. First, each individual translated every book allotted to his division. Secondly, each company met to-

gether, and settled what readings were to be adopted from each separate translation. Thirdly, each portion of the Scriptures thus finished was sent to each of the other companies to be examined and revised; and Fourthly, the whole work was again revised by a select committee of six, and then underwent a final revision at the hands of Dr. Smith (who wrote the preface) and Dr. Bilson. The translation occupied nearly three years.

Mr. Westcott thinks that the Authorized Version received no final authorization from Ecclesiastical or Civil powers, and is mainly indebted to its own intrinsic merits for its general reception.

23. Editions of the Greek N. T. (N.B. The more important editions alone are mentioned.)

The hymns of Mary and Zecharias (Luke i.) were published at Venice as early as 1486, and the first six chapters of St. John's Gospel appeared in 1504.

a. The Complutensian is a Polyglot edition of the whole Bible, the 5th volume of which contains the N. T. This volume was printed at Alcala (*Complutum*) in Spain, in 1514, and was, therefore, the first *printed* edition of the N. T., but it was not published until 1522. The editors profess to have consulted certain valuable mss. sent from the Vatican library, and Tregelles thinks that those which they employed were returned after they had been used. It is not probable, according to Bp. Marsh, that any of the mss. used in this edition were earlier than the thirteenth century. It is clear that the editors did not consult the Codex Vaticanus (B).

b. Erasmus's Greek Testament appeared in 1516, and was therefore the first *published* edition of the N. T. He published five editions, namely, in 1516, '19, '22, '27, and '35. In the first he had one ms. which contained the entire N. T. except the Apocalypse, and three other mss. which together formed one whole copy. In the Apocalypse he had only one mutilated ms., and filled up the chasms from the Vulgate. All these mss., except that of the Apocalypse which is lost, are now in the Library of Basle. None of them are earlier than the tenth century. The subsidia employed by him were these four mss., the works of Theophylact, and the Vulgate. In his subsequent editions he availed himself of the Complutensian Edition, of the Codex Britannicus (see Art. 15, *a*), and two other mss., and of the works of some of the Greek Fathers. From

these sources he introduced several alterations into his original text.

c. **Robert Stephens'** first edition appeared in 1546. It is compiled from the Complutensian and the 5th edition of Erasmus, but he also collated 15 mss. in the Library at Paris. He published four editions (1546, '49, '50, '51), of which the later do not differ much from the first, except that in the 4th edition our present division into verses is introduced. In the last two editions it is generally admitted that he used the Codex Bezae.

d. **Beza's** first edition appeared in 1565. Stephens' edition formed the basis of Beza's, and the critical materials which he employed were for the most part the same as had been used by Stephens; but he had also the advantage of the Codex Bezae, and the Clermont Codex. He published five editions, viz., in 1565, '76, '82, '89, and '98. His text differs very little from that of Stephens.

e. The **Elzevir Edition** appeared in 1624. The name of the editor is unknown; Elzevir was merely the printer. The text of this edition was taken from those of Stephens and Beza. In the second Elzevir edition (1633) the preface contains the words *textum habes nunc ab omnibus receptum*; nor was this merely an idle boast, since for a long period it was followed by almost every subsequent edition, and has obtained the name of the **Textus Receptus**, or the Received Text. Beza followed Stephens, and Stephens, in his third edition, followed the fifth edition of Erasmus, except in the Apocalypse, where he sometimes adopted the readings of the Complutensian. The Elzevir text, therefore, resolves itself at last into the Erasmian and Complutensian Editions. The mss. which were employed in those editions belong to the Byzantine Recension, to which the Textus Receptus must consequently be referred.

f. **Dr. Mill** published his celebrated Edition in 1707. He devoted the last 30 years of his life to this great work. The text is taken from the third edition of Robert Stephens, and the various readings, of which there are 30,000, are placed below. In this edition Dr. Mill availed himself of the labours of previous critics, and added numerous readings from ancient vss. and mss. previously uncollated. When this edition first appeared, it was feared by some persons that the number of various readings would undermine the authority of the text. Dr. Bentley and others have satisfactorily proved that there is no ground for this apprehension. (See Art. 5.)

'These various readings,' says Dr. Bentley in his *Phileleutherus Lipsiensis*, 'do not hurt the truth or credit of the sacred writings.'

‘Put them into the hands of a knave or a fool, and yet, with the most sinistrous or absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity, but that every feature of it will be still the same.’

g. **Wetstein** published his edition of the Greek Testament in 1751-2. The text is the same as that of the Elzevir edition, the various readings with their authorities being placed beneath the text. Wetstein very considerably augmented the stock of critical materials, and collated with his own hands about twenty mss. of the Gospels, and as many of the remaining portion of the N. T. Bp. Marsh says that ‘Wetstein’s merits as a critic undoubtedly surpass the merits of his predecessors; he *alone* contributed more to advance the criticism of the Greek Testament than all who had gone before him.’

h. In 1796 **Griesbach** published the first volume of his celebrated second edition of the N. T. This volume contains the four Gospels. The second volume, which contains the rest of the N. T., was not published until 1806. In this edition he made use of all the critical materials which had been collected up to his own time, and it is styled by Bp. Marsh (1809) ‘the most important that has ever been published.’

i. In 1842 appeared the first volume of **Lachmann’s** larger edition of the N. T. The second volume did not appear till 1850. This is one of the most important of the critical editions of the N. T., as Lachmann has rejected the Textus Receptus, and has formed his text entirely from the most ancient authorities. He admits as his authorities only, 1. The early uncials; 2. The Old Latin version, as found in the Codices Vercellensis, Veronensis, &c. (excluding the revised editions of that version found in the Codices Brixianus, Bobbiensis, &c.), and the vulgate of Jerome; 3. Irenæus, Origen, and a few of the early Latin Fathers. It may be questioned whether his edition is nearer to the true text than the Textus Receptus, but there can be little doubt but that it gives more accurately that form of the text which prevailed in the 4th century.

j. In **Tischendorf’s** Greek Testament (the first edition of which was published in 1841, and the seventh in 1859), the text is formed on a principle similar to that of Lachmann, excepting that the list of authorities is not nearly so limited. Tischendorf’s extensive labours as a collector and collator of mss. soon obtained for this work a high and deserved reputation. ‘It contains,’ says Mr. Scrivener, ‘in a small compass the latest information on the subject of various readings.’

k. Among the recent editions of the N. T., the most approved are those of **Tregelles**, **Scrivener**, **Alford**, and **Wordsworth**. The two last are accompanied by learned and valuable commentaries. In a brief treatise like the present, it would be presumption to offer any opinion concerning their comparative

merits or deficiencies. That task must be left to abler hands. But the extensive sale that they have met with is of itself a sufficient proof of the labours and learning of the editors, and of the high estimation in which these labours are held by the public.

24. We have already stated that there are but few of the various readings which make any alteration in the sense, and still fewer which affect any doctrinal passage. The following, however, are of great importance, and we will therefore mention briefly in each instance the authorities for and against the reading of the received text.

a. In Mark xvi. the genuineness of the last twelve verses has been questioned. Jerome says that they were wanting in most of the mss. of his time, and Eusebius says that they were not found in the most accurate copies; they are omitted in α , B, and one Latin Codex; the Ammonian sections and Eusebian canons were not originally carried beyond ver. 8; and in several mss. the passage is marked with asterisks. Besides these arguments against the genuineness of the passage, it contains words and phrases which were not found elsewhere in this Gospel: *e. g.* $\xi\tau\epsilon\rho\omicron\varsigma$, $\pi\omicron\rho\epsilon\iota\omicron\mu\alpha\iota$, and $\theta\epsilon\acute{\alpha}\omicron\mu\alpha\iota$; δ Κύριος used for Christ; $\acute{\epsilon}\kappa\epsilon\iota\omicron\varsigma$ put without a substantive; and $\pi\rho\acute{\omega}\tau\eta$ $\sigma\alpha\beta\acute{\alpha}\tau\omicron\nu$ for $\mu\iota\alpha$ $\sigma\alpha\beta\acute{\alpha}\tau\omicron\nu$.

On the other hand, it is contended that the passage is found in all the best mss. except α and B, and in all the important vss., and that it is referred to by Irenæus and other Fathers.

‘Further,’ says Wordsworth, ‘it is improbable that the Gospel ever ended with $\epsilon\phi\omicron\beta\omicron\upsilon\eta\tau\omicron$ γάρ. This note of fear is very unlike the consummation of the Gospel, which communicates glad tidings of great joy.’

Alford thinks that the passage was not written by St. Mark himself, but that it was added as a completion of the Gospel in very early times.

b. The story of the woman taken in adultery, contained in John vii. 53—viii. 11, is rejected as spurious by many.

It is not found in some of the best mss., including α , A, B, C, (A and C are deficient in this part of the N. T., but from the space which is wanting it is clear that they did not contain the passage); in several of the mss. in which it is found it is marked with asterisks or obeli; in some it is placed at the end of John, and in others at the end of Luke xxi. It is omitted in some mss. of the Old Latin, the Peshito, and some other vss.; it is not quoted in any extant writing of the second century, and appears to have been either unknown to, or rejected by Origen, Tertullian, and Cyprian. It differs in style from the rest of the Gospel; δ $\lambda\alpha\omicron\varsigma$ is used instead of δ $\acute{\omicron}\chi\lambda\omicron\varsigma$, $\epsilon\iota\varsigma$ after $\pi\omicron\rho\epsilon\iota\omicron\mu\alpha\iota$ and $\pi\alpha\rho\alpha\gamma\iota\omicron\mu\alpha\iota$, and $\delta\epsilon$ to connect two sentences instead of $\omicron\upsilon\eta$.

On the other hand, it is found in D, some of the later uncials

many cursives, several mss. of the Old Latin, the Vulgate, and some other vss.; and it is quoted in the fourth century by Jerome and Augustine.

The general opinion is, that the passage was not in St. John's written Gospel, and is not therefore a part of canonical Scripture, but that the history is nevertheless a true one, derived (perhaps through a narrative of Papias, mentioned by Eusebius) from the oral teaching of the Apostle himself.

c. Acts xx. 28. *Feed the church of God* (τοῦ θεοῦ) which he has redeemed with his own blood, A. V. The text, as it stands, is a clear proof of our Lord's divinity, and τοῦ θεοῦ is found in $\aleph$, B, in several cursives, and in the Vulgate. A, C, most of the other uncials, and some cursives have τοῦ κυρίου, and this is also the reading of almost all the vss. The external evidence is therefore in favour of κυρίου, but the expression, *the church of the Lord*, is found in no other passage of the N. T.; whereas, *the church of God* occurs frequently in the Pauline epistles. Moreover, the expression, *the blood of God* (αἷμα θεοῦ), is used by Ignatius, Tertullian, and Clement of Alexandria. Recent editors are divided between the two readings: Bloomfield, Alford, and Wordsworth have θεοῦ, Tregelles and Tischendorf prefer κυρίου.

There are also four other readings, namely, κυρίου καὶ θεοῦ, θεοῦ καὶ κυρίου, κυρίου θεοῦ, and Χριστοῦ; but none of these are supported by the authority of any early uncial.

d. In 1 Tim. iii. 16, the A. V. has, *God* (θεός) *was made manifest in the flesh*. This passage has often been brought forward as a proof of our Lord's divinity, but the reading of the passage is doubtful.

1. θεός is the reading found in two of the later uncials, and in most of the cursives, but in no version older than the 7th century.

2. δς is the reading of $\aleph$, but not *à prima manu*, of A (according to Tischendorf and Ellicott), C, two later uncials, and some vss. In B the epistle itself is wanting.

All the vss. earlier than the 7th century have either δς or θ, but we cannot ascertain which of the two is the reading of the Syriac and some other vss., owing to the want of genders in the relative pronoun.

3. θ is supported by D, the Old Latin, the Vulgate, and almost all the Latin Fathers.

δς is the reading which has been adopted by most of the modern editors, but they are not agreed about the construction of the passage. Wordsworth puts *and confessedly, great is the mystery of godliness* in a parenthesis, and refers δς to the antecedent θεοῦ in ver. 15; Ellicott supposes it to be 'a relative to 'an omitted though easily recognized antecedent, namely, 'Christ.'

e. In 1 John v. 7, 8. The authorized version has, "7. For

there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. 8. *And there are three that bear witness on earth, the Spirit, and the water, and the blood, and these three agree in one.*" This text also, as it stands, is a proof of our Lord's divinity, but the words not in italics are probably spurious.

Those who assert that the disputed clause is genuine contend that it is found in some cursive mss.; in the Old Latin version which was current in Africa before the Vulgate version was made, and in most mss. of the Vulgate; in the Liturgy, and also in the confession of faith of the Greek Church; and in the primitive Liturgies of the Latin Church; and that it is quoted by many of the Latin Fathers, more particularly in the confession of faith presented by the African bishops to Hunneric king of the Vandals (480).

On the other hand it is contended,

1. That the only two Greek mss. which contain it are the codex Montfortii, and the codex Ottobonianus, both of the 15th century: the other mss. in which it is found being either copies from printed editions, or having the disputed passage only in the margin.

2. That it is not found in the best mss. of the Vulgate.

3. That no extant ms. of the Old Latin version contains the Epistle.

4. That although Cyprian, Tertullian, and the other early Latin Fathers did use the Old Latin version, the passages in their writings which are alleged to refer to the disputed clause do not quote it clearly or distinctly. And that the narrative relating to the confession of faith of the African bishops is only found in Victor Vitensis (5th century), a doubtful authority; and moreover, that even if it be true, it only proves that the disputed clause was in the Latin version used by those bishops, and not that it was in the original Greek.

5. That the confession and liturgy of the Greek Church have not come down to us uncorrupted.

6. *That the clause is found in no Greek MSS. earlier than the 15th century, and in no ancient version but the Latin, and that it is quoted by no Greek Father.*

Even if we admit that the clause existed in the early Latin versions, the external testimony against it is so overwhelming that it must be rejected as spurious: but its rejection will not in any way affect the important doctrine of our Lord's divinity, which may be clearly proved from hundreds of other passages in the N. T.

f. Luke xxii. 43, 44. Some consider this passage to be an interpolation. (See Art. 157.)

g. John v. 3, 4. The genuineness of this passage has been disputed. (See Art. 164.)

λ. Early writers sometimes describe readings as existing in their copies, of which we find few traces in our mss.

The following are among the most remarkable of these early readings.

1. Matt. xix. 17. The received text has *τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ θεός*; and this reading is supported by the Peshito vs., almost all the mss., and Chrysostom. It is found also in the parallel passages in Mark and Luke. Origen has *τί με ἰρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός*; which is supported by the Old Latin, Vulgate, Curetonian Syriac, Sahidic, and Coptic vss., and by the Codices κ , B, D, L.

2. Matt. xxvii. 17. *Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν*. This is the reading of the received text, and is supported by all the best authorities. But Origen says that some mss. in his time read *Ἰησοῦν Βαραββᾶν ἢ Ἰησοῦν κ.τ.λ.*, and this reading is supported by two versions and a few inferior mss.* Nevertheless it is adopted in some editions.

3. Romans xii. 11. The received text has *τῷ Κυρίῳ δουλεύοντες*, which is supported by all the vss., and almost all the mss. and Fathers.

τῷ καιρῷ is a reading supported by Codices κ , D, F, G, the Latin vss. in F, G, by Gregory Nyssen, and (possibly) by Ignatius. Jerome says that it was the reading of some Latin mss.

4. Ephes. i. 1. *τοῖς ἀγίοις τοῖς οὖσιν ἐν Ἐφίῳ*, Text Rec. Jerome says that some copies in his time omitted *ἐν Ἐφίῳ*. (See Art. 220.)

Among the causes of accidental errors which have arisen in copying mss., we may mention three which are of frequent occurrence.

1. The tendency to incorporate marginal notes in the text.

2. *Itacism*, or the confusion of vowel sounds which were pronounced nearly alike. We often find in mss. interchanges of *αι* and *ε*, *ι* and *ει*, *η* and *ει*, etc. This error would be most likely to occur in those mss. which were written from dictation.

3. *Homoteleuton*, or the occurrence of two lines ending with the same word or even syllable. In such cases it is probable that a copyist would occasionally pass over one of the two lines and begin with the next.

Bengel gives 10 standard rules for determining the value of different readings, of which the most important are—

(1) *Proclivi lectioni præstat ardua*. Of two readings, the most difficult is most likely to be the right one. For we can understand why a copyist should alter a hard reading into an easy one, but not why he should change an easy reading for a hard one.

(2) Of two readings, the shortest is generally preferable. For the copyist would be more likely to add to the text than to abridge it.

* Some of these have a similar reading in ver. 16.

(3) When there is more than one reading of a passage, that reading is the most probable, from which the others may have originated, but which could not have been derived from any of them.

If our readers wish to obtain further information about the mss. and vss. of the New Testament, and the causes of various readings, we would refer them to the articles on the subject in Smith's *Biblical Dictionary*, to Tregelles' treatise in Horne's *Introduction*, or to Mr. Scrivener's *Plain Introduction to the Criticism of the New Testament*. Mr. Scrivener differs from most other Biblical critics in his estimate of the comparative value of cursive and uncial mss.; he maintains that Irenæus, the African fathers, all the Western Church, with part of the Syrian, used far inferior mss. to those used by Erasmus or R. Stephens; and that, when the old mss. vary, cursives are of much importance as the surviving representatives of other mss., very probably as early as, perhaps earlier than, any now extant. Our readers may possibly disagree with Mr. Scrivener's conclusions; but they will find in his work a complete summary of all that is known about the mss. of the Greek Testament.

CHAPTER III.

THE LANGUAGE OF THE NEW TESTAMENT.

25. The **language** in which the N. T. is written is Greek, but not the Greek of classic authors. It is not Attic, Doric, nor Ionic, but contains a mixture of all these dialects. It is in fact the language that was used throughout the Macedonian empire, and hence it is sometimes called the *Macedonian* or *common dialect* (κοινή διάλεκτος). Different varieties of this dialect probably prevailed in different countries, each nation which adopted it introducing its own peculiar idioms. That which was used in Palestine is very nearly the same as that which was spoken at Alexandria, and is found in the LXX. version. It is often styled *Hellenistic Greek*, because it was the language generally used by the Hellenistic Jews. (See Art. 57.) Accordingly, we find in the N. T. numerous idioms which are derived from the languages used in the country where it was written. These idioms may be divided into (1) Hebraisms, (2) Aramæisms, i.e. Syriasms or Chaldaisms, (3) Persisms, (4) Latinisms, and (5) Cilicisms.

26. The principal **Hebraisms** found in the N. T. are the following:

(a) *To be called, to arise, to be found, etc.*, are used instead of *to be*.

Matt. v. 9. *They shall be called* the children of God, i. e. *they shall be*.

Acts v. 39. Lest haply *ye be found to fight* against God (θεομάχοι εὐρεθῆτε): i. e. lest haply *ye be fighters*.

Phil. ii. 8. σχήματι εὐρεθείς ὡς ἄνθρωπος, *being found in fashion as a man*, i. e. *being*.

(β) The son of anything=whatever is connected with that thing, and whatever is eminent in any kind is called the first-born.

Thus we have, *sons of Belial, son of perdition* (John xvii. 12), etc., and, that he might be the *first-born* among many brethren (Rom. viii. 29). The assembly of the *first-born* (ἐκκλησία πρωτοτόκων, Heb. xii. 23).

(γ) Name is used for person: thus, *To believe in the name of Christ* = to believe in *Christ*. (John i. 12.)

(δ) The Jews had few adjectives, and therefore used substantives to supply their place.

Hence we find in the N. T. a constant use of the figure *hendiadys*,* (ἐν διὰ δυοῖν), i.e. two substantives are used for a substantive and adjective: as *Kingdom and glory* = glorious kingdom (1 Thess. ii. 12): *In the body of his flesh* = in his fleshly body (Col. i. 22): *I am the way, and the truth, and the life* = I am the true and living way (John xiv. 6).

(ε) The Jews had no superlatives, and therefore used the words of *God* or of *the Lord* instead.

Fair to God (ἀσπείριος τῷ θεῷ, Acts vii. 20) = exceedingly fair: *mighty to God* (δυνατὰ τῷ θεῷ, 2 Cor. x. 4) = exceedingly mighty.

f* A verb, or other cognate word, is often repeated for the sake of emphasis, as Acts vii. 34, ἰδὼν εἶδον, *seeing, have seen*, i.e. I have surely seen.

This is however a quotation from the O. T. and ought perhaps to be given as an instance of the dialect used in the New Testament. *ἐχάρησαν χαρὰν μεγάλην σφόδρα, they rejoiced with exceeding great joy* (literally, they rejoiced vehemently a great joy), Matt. ii. 10.

Acts iv. 17, ἀπειλῇ ἀπειλησώμεθα, *let us straitly threaten* (literally, let us threaten with a threat).

g. αὐτός is often redundant, as, Εἰσελθόντι δὲ αὐτῷ προσῆλθον αὐτῷ (Matt. viii. 5). See also Matt. iv. 16; Mark i. 7 vii. 25; Acts vii. 21, etc.

27. **Syriasms.** During the Babylonish captivity the Jews gradually lost the use of their native tongue, and adopted the language which was spoken in the countries where they resided. This language is called the *Aramaic* or later Hebrew, and was spoken by the Jews throughout Palestine in the time of our Saviour. In John v. 2, Act xxi. 40, etc., it is termed Hebrew. It is not the same as the proper Hebrew, the language used in the O. T.; but the two are closely connected, being cognate dialects which have sprung from the same primitive tongue. The Aramaic language was divided into two dialects, the Chaldaic or Eastern Aramaic, and the Syriac or Western Aramaic. The Syriac was the dialect which was spoken in Palestine in the time of our Lord; and it appears that the Syriac spoken in Galilee differed from that spoken in Judæa, although per-

* These idioms are not peculiar to the N. T.; they occur frequently in good classic writers.

haps they differed chiefly, if not entirely, in pronunciation. Thus in Mark xiv. 70, the bystanders say to Peter, *Thou art a Galilæan, and thy speech agreeth thereto.*

We find several Aramaic words and phrases mixed with the Greek of the N.T. These are generally termed *Syriasms*. Such are—

‘Αββᾶ, Father (Rom. viii. 15); ‘Ακελδαμᾶ, *the field of blood* (Act i. 19); ‘Αρμαγεδών, *the hill of Megiddo*, Megiddo was a city in the plain of Esdraelon (Rev. xvi. 16); Βηθσεδᾶ, *the house of mercy* (John v. 2); Κηφᾶς, *a stone* (John i. 43); Κορβᾶν, *a gift dedicated to God* (Mark vii. 11); ‘Εφφαθᾶ, *be thou opened* (Mark vii. 34); ‘Ηλὶ ἡλὶ λαμὰ σαβαχθαυ, *My God, my God, why hast thou forsaken me?* (Matt. xxvii. 46); Μαμμωνᾶ, *riches* (Matt. vi. 24); Μαράν ἀθά, *the Lord cometh* (1 Cor. xvi. 22); ‘Ρακᾶ, *thou worthless fellow*, in the A.V. *Raca* (Matt. v. 22); Ταλιθᾶ κοῦμι, *maid arise!* (Mark v. 41).

28. **Persisms.** A few words are found in the N.T. which are said to be derived from the Persian, namely, γάρζα *a treasure*, μαργαρίτης *a pearl*, (perhaps) μεγιστάνες *noblemen*, on account of its termination, τῶρα, παράδεισος.

μάγος. In the O.T. and the Gospels the word is used in a good sense. Thus Daniel was the chief of the Magi. The A. v. renders it *wise man*. Matt. ii. 1: *μάγοι ἀπὸ ἀνατολῶν, wise men from the East*. In the Acts the word is used in a bad sense, and means *sorcerer*. Acts viii. 9: *Σίμων...προυπηῆρχε μαγεύων, Simon beforetime used sorcery*. Acts xiii. 8: *Ἐλύμας ὁ μάγος, Elymas the sorcerer*.

ἀγγαρεύειν, to compel, to press, from ἀγγαρος, a king's messenger.

These ἀγγαροὶ carried a kind of dagger (Pers. *āγγar*) as a badge of authority, and used to press men and horses into the king's service. Matt. v. 41: *ὅστις σε ἀγγαρεύσει μίλιον ἔν, Who ever shall compel thee to go a mile*. Matt. xxvii. 32: *They found a man of Cyrene, Simon by name, him they compelled (ἠγγαρεύσαν) to bear his cross*.

29. **Latinisms.** Judæa was under the Roman government during the period of our Lord's ministry, and accordingly we find, as might naturally be expected, many Latin words and phrases in the N.T., such as—

ἀσάριον, *assarius*, a Roman coin, probably the same as the Latin *as*; it was worth about three farthings (Matt. 29), see Article 89; κῆνσος, *census*, an assessment (Mark xvii. 25); κεντουρίων, *centurio*, a centurion (Mark xv. etc.); κολωνία, *colonia*, a colony (Acts xvi. 12); κουστῦ

custodia, a guard of soldiers (Matt. xxvii. 65); *δηνάριος*, *denarius*, a penny (Luke vii. 41), it was worth about $7\frac{1}{2}d.$ of our money; *φραγέλλιον*, *flagellum*, a scourge (John ii. 15); whence *φραγελλῶ*, to scourge (Matt. xxvii. 26); *κοδράντης*, *quadrans*, in the A. V. a farthing (Matt. v. 26), it was worth about $\frac{1}{4}$ of a farthing; *λεγεὼν*, *legio*, a legion (Matt. xxvi. 53); *λίτρα*, *libra*, a pound (John xii. 3); *λέντιον*, *linteum*, a towel (John xiii. 4); *μάκελλον*, *macellum*, shambles (1 Cor. x. 25); *μεμβράνα*, *membrana*, parchment (2 Tim. iv. 13); *μῖλιον*, *milliarium*, a mile (Matt. v. 41); *ξίστης*, *sextarius*, a measure of liquids (Mark vii. 4); *σικάριος*, *sicarius*, (from *sica*, a dagger) an assassin (Acts xxi. 38); *σιμικίνθιον*, *semicinctium*, an apron, and *σουδάριον*, *sudarium*, a napkin (Acts xix. 12); *ταβέρνα*, *taberna*, a tavern (Acts xxviii. 15); *τίτλος*, *titulus*, a title (John xix. 19); *φελόνη*, *penula*, a cloak (2 Tim. iv. 13); *σπεκουλάτωρ*, *speculator* or *spiculator*, a halberdier or body-guard (Mark vi. 27).

St. Mark's accuracy in the use of this term is remarkable. He states that Herod sent a *speculator* (*σπεκουλάτωρ* A. V. *executioner*) to behead John the Baptist. We find from profane writers that these *speculators* were commonly employed as executioners.

Besides these Latin words, there are also some Latin expressions or phrases used in the N. T., as:

ἔχε με παρητημένον, (Luke xiv. 18) *habe me excusatum*, hold me excused; *λαβόντες τὸ ἱκανόν*, (Acts xvii. 9) *satis accipientes*, having taken bail; *δὸς ἐργασίαν*, (Luke xii. 58) *da operam*, give diligence.

30. **Cilicisms.** St. Paul used certain words in a different sense from that in which they are used by good Greek writers, and he employs also some which are peculiar to himself. Michaelis, who follows Jerome, is of opinion that these are provincial idioms which were used in Cilicia, in the age in which he lived, and hence they have been called *Cilicisms*. Such are:

καταβραβεῖω, (*βραβεῖον* a prize, *βραβεὺς* an umpire,) *to cheat one of a prize, to beguile* (Coloss. ii. 18); *ἀνθρωπίνῃ ἡμέρᾳ* (lit. a human day) is used by St. Paul for *human judgment*, i.e. a day appointed by man for judgment (1 Cor. iv. 3); *καταναρκάω*, *to be burdensome to*, (*κατὰ* and *νάρκη* numbness, 2 Cor. xii. 13).

CHAPTER IV.

ON THE GREEK ARTICLE.

31. In any introduction to the study of the N. T. some short explanation of the nature and uses of the Greek article must be regarded as absolutely necessary. 'The student in Theology,' observes Bp. Middleton, 'cannot fail to have remarked that the 'exposition of various passages of the N. T. is by commentators 'made to depend on the presence or absence of the article in the 'Greek original.'

And among these passages there are some in which the use of the article has furnished new arguments for our Lord's divinity, and contributed in no slight degree to confirm, against the cavils of Socinianism, this fundamental and essential doctrine of the Christian faith. The reader must not however imagine that this important doctrine rests upon such a slender foundation as the correct explanation of a single particle of the Greek language. 'The Catholic doctrine of the Trinity,' observes an eminent divine, 'is not based on a single word. It is derived from the whole 'tenor and scope of the Bible—it is interwoven with its texture, 'and inlaid with its precious materials, to which it gives at once 'consistence, harmony, and value.'

There are indeed only three texts in the N. T. where the insertion of the article can be brought forward as a *proof* that Jesus Christ is God. It is to be regretted that the translators of our authorized version have rendered every one of the three ambiguously, and have thus concealed from an ordinary reader these striking proofs of our Lord's Godhead. One of the chief causes of these mistranslations was their adherence to the Vulgate Version, which does not admit the article, and has exercised more or less influence upon most of our European translations. But there are many other passages in the N. T. where our translators have neglected to give the force of the article, thereby either manifestly injuring the sense, or omitting some minute circumstance which elucidates the meaning of the sacred writers.

In any future revision of our present Version, the mistranslation of the article will give rise to a numerous class of alterations; it may even be doubted whether this class will not exceed in number any other class of alterations which will be introduced into the N. T.

We will therefore endeavour to give a short summary of Bishop Middleton's Essay on the Greek Article, noticing some of

the more important passages which our translators have rendered imperfectly or incorrectly, either from ignorance or neglect of this important particle. We must refer those readers who desire a more complete view of the subject to the work itself. Some of the positions which Bishop Middleton has laid down have been controverted by more recent critics. Professor Stuart of Andover even asserts that the article is omitted or inserted in the N. T. *pro lubitu scriptoris*. But no general theory has yet been started in opposition to that of Bishop Middleton, and by far the greater number of those passages which are brought forward in opposition to his canons will be found to be included in the exceptions which he has himself enumerated.

32. A very cursory examination of the works of **Homer**, the earliest of Greek writers, will show that the article is used by him in three different ways.

1. The article is found by itself without any adjunct, whether substantive, adjective, or participle. In such cases the article is clearly equivalent to the pronoun *αὐτός* or *ἐκεῖνος* (*he*).

Thus we have, A 9. ὁ γὰρ βασιλῆϊ χυλῶθεις. A 12. ὁ γὰρ ἦλθε θεός ἐπὶ νῆας. A 47. ὁ δ' ἦε νυκτὶ ἐοικώς, &c., &c.

2. An adjunct is sometimes found separated by several words from the article which agrees with it. In such cases the article must still be translated as a pronoun, the adjunct merely pointing out with greater clearness the object to which it refers. Thus in *Il.* π 794-5 we have —

ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἑπῶν
 Ἀυλώπις τρυφάλεια,

the literal translation of which would be, *And it, as it rolled, kept up a clatter under the feet of the horses, (namely) the grooved helmet.*

Αὐτὰρ ὁ μῆνι νηυσὶ παρήμενος ὠκυπόροισι,
 Διογενὴς Πηλῆος υἱός. . . . (A. 488.)

And many similar instances.

3. The article is immediately followed by its adjunct, as

Il. A 11. τὸν Χρῦσιν. 33. ὁ γέρον. 35. ὁ γεραίος, &c., &c.

In such cases the article is used by Homer in exactly the same way as it is by subsequent writers. Now, since the article is evidently used by him as a pronoun in the two first classes of examples, we may naturally conclude that in the third class also it is used as a pronoun; and since this class of examples differs in no respect from the examples which are found in other Greek writers we are justified in asserting that the rule is universal, and that in all instances the Greek article is simply a pronoun.

33. **Bp. Middleton's** definition of the Article is as follows:

The Greek prepositive Article ὁ ἡ τὸ, is the relative pronoun (the ordinary relative pronoun ὅς ἢ ὅ, being retrospec-

tive) whose relation to its subject is more or less obscure. It is in fact the *subject* of an *assumptive* proposition, of which its adjunct is the *predicate*, and the participle ὢν, (which is generally understood, although we sometimes find it expressed), the copula. In other words, the meaning of the article ὁ ἡ τὸ, may be defined to be *he who is, she who is, that which is*, thus :

ὁ πατήρ = *he who is a father.* ὁ γράφων = *he who is writing*, in which case the copula ὢν is contained within the participle itself. So also

ὁ δίκαιος καὶ εὐσεβής = *he who is just and pious.*

ὁ δίκαιος καὶ ὁ εὐσεβής = *he who is just, and he who is pious*; the first of which examples implies that the same person is just and pious, the latter, that the just and the pious are different persons. (See Art. 36 b.)

In general we shall obtain the sense of any passage in Greek, by rendering the Greek article by *the*, but in some instances we shall elucidate the sense more clearly by having recourse to the original and primary meaning of the article.

34. Insertions of the Article. a. *Renewed mention.*

The article is inserted when a noun is repeated, which has been mentioned before; and this happens not only when the same noun is repeated, but also when a synonymous one is used expressive of the same person or thing; and even when no such noun has preceded, but the existence of such person or thing may be inferred from what has been said.

Matt. ii. 1. μάγοι ἀπὸ ἀνατολῶν. 7. Ἡρώδης λίθισα καλίσας τοὺς μάγους.

— i. 20. κατ' ὕναο. 24. ἀπὸ τοῦ ἔπνου, in reference to ὕναο above.

— viii. 12. ἔκθ' ἔσται ὁ κλαυθμὸς καὶ ὁ βουγμὸς τῶν ὀδόντων, *there shall they weep and gnash their teeth.* The translation of the A.V. *there shall be weeping and gnashing of teeth*, implies that *some* persons shall there weep, whereas the meaning of the Greek is that the *persons last mentioned* shall do so.

δ. κατ' ἐξοχήν.

The article is said to be used κατ' ἐξοχήν, when it refers to some object which, although neither mentioned nor alluded to before, is familiar to the mind of the hearer, as being the best known of many similar objects.

Acts xxvii. 9. τὴν νηστείαν, *the fast*, i.e. the great fast, or the day of expiation.

Matt. xvi. 24. τὰ διδραχμα, *the didrachms, i.e. the well-known tribute of the didrachms.* (This is vaguely rendered *tribute money* in the A.V.)

— xix. 18. τὸ οὐ φονεύσεις, *the well-known commandment, thou shalt not murder.*

Mark ix. 23. εἶπεν αὐτῷ, τὸ εἰ δύνῃ πιστεῦσαι, πάντα δυνατὰ τῷ πιστευοντι, *said to him, the well-known saying, If thou art able to believe, all things are possible to him that believeth.*

In the passage given above πιστεῦσαι is the 1 aor. inf. act., but the word may also be accentuated thus, πιστευσαι, in which case it is the 1 aor. imp. mid.; and Burton and others punctuate and accentuate the passage as follows:

τὸ, εἰ δύνῃ, πιστευσαι, πάντα Believe, as much as (your words) thou art able, (imply) all things. . . .

The word πιστευσαι however is not found in κ , B, C, and some other mss. and vss.; if we expunge it from the text, we must render the passage,

As to your speech, 'if thou art able,' all things are possible . . .

Matt. iv. 5. ἐπὶ τὸ πτερόγιον, *on the pinnacle, i.e. on the highest point of the temple* (see Art. 67). A.V. *a pinnacle.*

— v. 1. εἰς τὸ ὄρος, *the mountain, or perhaps, the mountain district.* A.V. *a mountain.*

— v. 15. τὸν μῶδιον, τὴν λυχνίαν, *the bushel, the candlestick, implying that only one of each would be found in a house.* A.V. *a bushel, a candlestick.*

Nouns used in this sense are called *Monadic nouns*. The use of the article in such cases is only a particular instance of its use κατ' ἐξοχήν. On the same principle it is prefixed to the names of the great objects of nature, as ὁ ἥλιος, *the sun.*

— vii. 24, 25. ἐπὶ τὴν πέτραν, *upon the rock, i.e. upon the rocky ground.* A.V. *upon a rock.*

— ix. 1. εἰς τὸ πλοῖον, *into the ship, namely, that which constantly attended upon our Lord, as we learn from Mark iii. 9.* A.V. *into a ship.*

Matt. i. 23. ἡ παρθένος, *the virgin.* A.V. *a virgin.*

Luke ii. 7. ἐν τῇ φάτνῃ, *in the stable, i.e. that belonging to the inn.* A.V. *in a manger*, in which translation φάτνῃ is rendered *manger*, whereas it ought to be rendered *stable*; and the force of the article is not given. But although the Received Text has τῇ φάτνῃ, the τῇ is omitted in κ , A, B, D, and some other mss., and is rejected as spurious by Alford and other editors.

Luke xviii. 13. ἐμοὶ τῷ ἁμαρτωλῷ. A.V. *on me a sinner.* Some think that the words should be rendered *on me the great* (or notorious) *sinner*, but Middleton denies this, and maintains that attributives* take the article whenever they are placed in apposition with a personal pronoun. Thus we have ὅμιν τοῖς νομικοῖς

* Adjectives, particles, and substantives, which express character, relation, or dignity, are called *attributives*.

(Luke xi. 46), and ὑμῖν τοῖς πλουσίοις (Luke vi. 24). He would therefore render the passage, *on me, who am confessedly a sinner, or, on me, seeing that I am a sinner.*

John iii. 10. ὁ διδάσκαλος τοῦ Ἰσραὴλ. A. V. *a master of Israel*; the expression should be rendered *the master (or teacher) of Israel, i.e. the celebrated teacher of Israel.*

Heb. ix. 1. τὸ ἅγιον κοσμητὸν. A. V. *a worldly sanctuary*; the words should be rendered *the holy furniture.*

— xi. 10. τὴν τοὺς θεμελίους ἔχουσαν πόλιν. A. V. *a city which hath foundations*; it should be rendered, *the city which hath the foundations, namely, the heavenly Jerusalem.*

c. *The article is often used in the sense of a possessive pronoun, as ἐν τῇ οἰκίᾳ in his house, A. V. in the house. In such instances Prof. Scholefield says that αὐτοῦ is understood. Our translators in similar passages have sometimes rendered the article by this; Scholefield asserts that 'in no case can it be accurately rendered so.'*

Matt. xxvii. 50. τὸ πνεῦμα, *his spirit.* A. V. *the ghost.*

— xv. 12. τὸν λόγον, *thy saying.* A. V. *this saying.*

Mark xiii. 28. τὰ φύλλα, *its leaves.* A. V. *leaves.*

ἐκφύω is sometimes used intransitively in the sense of *to shoot forth*, and Middleton renders the passage, *the leaves shoot forth.*

Ibid. τὴν παραβολὴν, *its parable, i.e. the peculiar parable which its habits teach us.* A. V. *a parable.*

1 Cor. v. 9. ἐν τῇ ἐπιστολῇ. A. V. *in an epistle.* The words should be rendered, *in my epistle*, that is, either, in that epistle which I am now writing; or (more probably), in my former epistle. (See Art. 97.)

2 Cor. vii. 8. ἐν τῇ ἐπιστολῇ. A. V. *with a letter.* It should be rendered, *by my letter.*

2 Thess. i. 11. τῆς κλήσεως, *of his calling.* A. V. *of this calling.*

d. *Correlatives and Partitives.*

Def. When one noun is governed by another, the two nouns are called *Correlatives.*

If the first of two correlatives has the article, the second has it likewise.

Thus ὁ υἱὸς τοῦ θεοῦ = *the Son of God*, but ὁ υἱὸς θεοῦ is not Greek, and the phrase is not found in the N. T. We find also in the N. T. υἱὸς θεοῦ and υἱὸς τοῦ θεοῦ, the cause of which apparent anomaly will be explained hereafter.

This rule is in fact subject to some few exceptions, and in many passages of the N. T. other rules (which will be noticed hereafter) come into operation, and interfere with it.

The rule applies also to *partitives* and their *wholes*, as

1 Cor. xv. 9. ὁ ἐλάχιστος τῶν ἀποστόλων, *the least of the Apostles.*

e. Hypothetic use of the Article.

The article is inserted when the writer wishes to include every person or thing to which the adjunct can apply, and this is the case with plural as well as singular nouns.

Thus ὁ ἄνθρωπος = he who is man, or whoever is man, i.e. mankind generally.

ὁ ἀγαθὸς ἄνθρωπος = every good man: οἱ ἄνθρωποι = all men.

Mark ii. 27. τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, *the Sabbath was made for man, i.e. mankind.*

Matt. vi. 2. ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων, *that they may have glory of men, i.e. men generally.*

Rom. xii. 9. τὸ πονηρὸν . . . τῷ ἀγαθῷ, *abhor that which is evil, cleave to that which is good, i.e. everything which is evil, everything which is good.*

Matt. xxiii. 24. οἱ δουλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες, A. V. *which strain at a gnat, and swallow a camel.* The passage should be rendered, *which strain out (or, strain off) the gnat, but swallow the camel.* Bochart says that κώνωψ means *a certain insect which is bred in the lees of wine.* The Jews used to strain their wine for fear of swallowing any insect forbidden by the law as unclean. The Buddhists in India do the same at the present day.

35. Omissions of the Article.

a. Nouns preceded by verbs or particles substantive or nuncupative are anarthrous (i.e. without the article). Similarly we find that, after verbs of *appointing, choosing, creating, &c.*, the noun expressive of *appointment, choice, &c.*, is anarthrous. This latter case is resolvable into the former by supposing that εἶναι or γενέσθαι is understood.

Matt. iv. 3. εἰ υἱὸς εἶ τοῦ θεοῦ, *if thou art the Son of God* (see 34 *d*), where the article is omitted because υἱὸς comes after a verb substantive. From neglect of the above rule some have rendered υἱὸς τοῦ θεοῦ in this passage *a son of God.*

— xxi. 13. ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται, *My house shall be called the house of prayer.*

Luke xii. 14. τίς με κατέστησε δικαστὴν; *who made me a judge?*

Heb. i. 7. ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, *who maketh his angels spirits.*

In these last two examples εἶναι or γενέσθαι is understood after κατέστησε and ποιῶν. Abp. Newcome, however, and some others render the latter passage incorrectly, by ‘who maketh the winds his angels.’ This translation would require τὰ πνεύματα ἀγγέλους αὐτοῦ.

b. Abstract nouns are such as denote some quality or property, which is common to several objects in which it resides, and which may therefore be *abstracted* from them and considered simply in itself. Thus whiteness, holiness, &c., are abstract nouns.

Abstract nouns, where they are employed in the dative case adverbially, are anarthrous. In the same manner, πνεύματι and σαρκι are used in the N. T. for πνευματικῶς and σαρκικῶς. Πνεύματι, when neither the article nor a preposition precedes, should be rendered *spiritually*; τῷ πνεύματι, without a preposition, signifies *in, or by his spirit*; but whenever a preposition is prefixed, there is reference to the agency of the Holy Spirit; thus ἐν τῷ Πνεύματι means *by the Spirit*, that is, by the Holy Spirit.

Rom. viii. 13. A. V. *But if ye through the Spirit* (πνεύματι) *do mortify the deeds of the body.* Macknight thinks that the passage refers to the Holy Spirit, but if that were the case some preposition would be prefixed to πνεύματι. The rendering of the A. V. *through the Spirit* is ambiguous; the word should be rendered *spiritually*.

1 Cor. xiv. 2. πνεύματι, A. V. *in the Spirit*, i.e. *spiritually*.

Gal. v. 5. πνεύματι, A. V. *through the Spirit*. Here, as in Rom. viii. 13, the reading of the A. V. is ambiguous; the word should be rendered *in the Spirit*, as in 1 Cor. xiv. 2, Gal. iii. 3. Perhaps *spiritually* is a better rendering, as being perfectly free from ambiguity.

1 Pet. iii. 18. θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ (τῷ) πνεύματι, A. V. *being put to death in the flesh, but quickened by the Spirit*. Some commentators think that the Holy Spirit is here meant; but the article τῷ is not found in the best mss., and should be rejected from the text. The passage ought, therefore, to be rendered, *being dead carnally, but alive spiritually*. Even if the article be retained, the passage would not refer to the Holy Spirit, since no preposition is prefixed; the sense would be, *being quickened in his spirit*, as in the next example.

John xi. 33. ἐνεβριμήσατο τῷ πνεύματι, A. V. *he groaned in the spirit*, i.e. *in his spirit*. See also John xiii. 21.

Luke iv. 1. ἐν τῷ πνεύματι, A. V. *by the Spirit*. In this case there is a preposition before πνεύματι, and we must not therefore render it in the same way as we do in John xi. 33, namely, *in his spirit*.

Some critics however have adopted this incorrect translation, and have concluded from it that our Lord's temptation was a *visionary*, not a *real*, transaction. The real meaning of the phrase is, *by the agency of the Holy Spirit*.

Phil. iii. 3. οἱ πνεύματι θεῷ λατρεύοντες, A. V. *which worship God in the Spirit*, i.e. *spiritually*. Another translation has been

given of this passage, namely, *who serve the Spirit God*. The phrase πνεῦμα θεός, *the Spirit God*, is however found in no other passage of Scripture, whereas πνεύματι is used in the sense of *spiritually* in several passages.

Another reading of the passage is πνεύματι θεοῦ. Middleton prefers the reading θεῷ, because πνεῦμα θεοῦ is not used in any other passage of the N. T. to signify the Holy Spirit, but the best mss. read θεοῦ, and the reading has been generally adopted by recent editors.

When, however, abstract nouns are personified, the article is prefixed, as

Acts xxviii. 4. ἡ Δίκη ζῆν οὐκ ἔλασεν, *vengeance suffereth not to live*.

c. Nouns are often anarthrous after Prepositions.

Thus, ἐκ πνεύματος ἁγίου (Matt. i. 18) may be translated in the same way as ἐκ τοῦ ἁγίου πνεύματος, and may refer to the Person of the Holy Spirit, and not to his influence or operation (see below, Art. 38). Wakefield renders, *by a Holy Spirit*, which is grammatically correct, but implies a plurality of Holy Spirits, the ordinary ministers of Almighty Providence; and must be rejected, inasmuch as πνεύματα ἅγια are not once mentioned in the N. T.

Rom. v. 13. ἄχοι νόμον, *until the law*; vi. 14, 15, ὑπὸ νόμον, *under the law*; vii. 7, διὰ νόμον, *by the law*.

The correct interpretation of the word νόμος is very important in ascertaining the meaning of the Epistle to the Romans, which our translators have made obscure by rendering it, *the Law*, (by which we understand the Law of Moses) in almost every passage in which it occurs. St. Paul uses νόμος for every rule of life; ὁ νόμος for the law inculcated by the Pentateuch and the rest of the Jewish scriptures. When therefore νόμος is found without the article after a preposition, we must judge from the context whether a *law* or *the Law* is meant; if the article however be inserted, the phrase must be rendered *the Law* in all cases.

Acts xvi. 16. πορευομένων ἡμῶν εἰς προσευχὴν, *as we went to prayer*, A.V. Others however render, *as we went to the house of prayer* (or proseucha), the article not being required after the preposition εἰς. So Luke vi. 12, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ, is rendered in the A.V. *and he continued all night in prayer to God*; but it might also be translated, *in the proseucha or oratory of God*, which is the interpretation of Campbell and some others. (See Art. 69.)

d. In the case of Correlatives, if the governing noun be indefinite and therefore *anarthrous*, the governed noun is anarthrous likewise. Similarly, if the governed noun is indefinite and therefore *anarthrous*, the governing noun

becomes anarthrous. So also if the governing noun is anarthrous on account of a preposition which precedes, the governed noun generally, *but not always*, becomes anarthrous.

This rule, as well as that in 34 *d*, has been expressed in the following terms: *If one noun governs another, the article must be prefixed to both of them, or to neither.* There are, however, some examples in which the governing noun is anarthrous, but the noun governed has the article.

Matt. xiii. 35. ἀπο καταβολῆς κόσμου, *from the foundation of the world.* καταβολῆς is here anarthrous, because a preposition precedes, and therefore the article is omitted before κόσμου also.

— x. 41. μισθὸν προφήτου, A.V. *a prophet's reward*, i.e. the reward of a prophet. Here προφήτου being indefinite is anarthrous, and therefore μισθὸν, although definite, is anarthrous also.

Rom. iii. 20. ἐξ ἔργων νόμου, A.V. *by the deeds of the law.* ἔργων is here anarthrous because a preposition precedes, and consequently the article is not required before νόμου, which may therefore mean either *the Law* (i.e. the Jewish law), or *any law or rule of life whatsoever*.

— xi. 33. ὁ βάθος πλοῦτου καὶ σοφίας καὶ γνώσεως θεοῦ, *O the depth of the riches and wisdom and knowledge of God.* Here βάθος being in the vocative is anarthrous, and therefore the governed nouns are anarthrous also.

Acts viii. 5. εἰς πόλιν τῆς Σαμαρείας, *to the city of Samaria.* The article is here omitted after εἰς, and therefore the article might also be omitted before Σαμαρείας. The same expression occurs in John iv. 5.

Matt. xxvii. 43. θεοῦ εἰμι υἱός, *I am the Son of God.* θεός and κύριος, in the sense of God, partake of the nature both of appellatives and of proper names, and either take or reject the article indiscriminately. (See below, Art. 37.) Hence, ὁ υἱός τοῦ θεοῦ and υἱός θεοῦ may be used indifferently to signify *the son of God*. Some render υἱός θεοῦ *a son of God*, but the absence of the article does not necessarily compel us to adopt this interpretation. The rendering is not grammatically incorrect, but as the title, ὁ υἱός τοῦ θεοῦ, is so often applied to our Lord by the writers of the N.T. in the highest sense (i.e. in that of *the son of God*), there is no good reason for supposing that υἱός θεοῦ is ever applied to him in an inferior sense. Moreover, the crime laid to his charge by the chief-priests was that he said, θεοῦ εἰμι υἱός (Matt. xxvii. 43, John xix. 7); and it is scarcely probable that they would have regarded this as blasphemy, if they had understood the expression to mean merely *a son of God*. The phrase υἱοὶ θεοῦ in the plural is however sometimes used to signify *saints* or *holy men*. (Luke xx. 36.)

ὁ υἱὸς τοῦ θεοῦ also is found in Matt. iv. 3, Mark i. 1, and other passages of the N.T. The reason why we meet with both *ὁ εἰ* ὁ υἱὸς τοῦ θεοῦ, and *ὁ εἰ* υἱὸς τοῦ θεοῦ, is, that after verbs substantive the first article should be omitted; yet where *ὁ* precedes it is not unfrequently inserted. *ὁ υἱὸς τοῦ θεοῦ*, as well as *ὁ υἱὸς τοῦ θεοῦ*, must always be rendered *the Son of God*. In almost every passage where it occurs, the omission of the article may be accounted for by the fact that the expression is preceded by a verb substantive. (See Art. 35 *a*.) *θεὸς* in the N.T. always conforms to the rule which forbids an anarthrous appellative to be governed by one having the article prefixed. Hence *ὁ υἱὸς θεοῦ* is not found in the N.T. *Κύριος*, in the sense of *God* takes or rejects the article indiscriminately, and is not so strictly limited in regimen as *θεὸς*. Thus we find *ὁ ἄγγελος Κυρίου* (Matt. i. 24), *ἡ δούλη Κυρίου* (Luke i. 38), *τὴν ἡμέραν Κυρίου* (Acts ii. 20).

e. Enumeration.

In enumerations where several nouns are coupled by conjunctions, or where the conjunctions are omitted by the figure called *asyndeton*, the article is omitted, although the nouns, if they stood singly, would require it.

Matt. x. 37. *ὁ φιλῶν πατέρα ἢ μητέρα.*

Mark x. 29. *ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφάς ἢ πατέρα ἢ μητέρα.*

36. Insertions and Omissions of the Article combined.

a. Subject and Predicate.

In propositions, the subject is generally found with the article, and the predicate without it.

John xvii. 10. *τὰ ἐμὰ πάντα σὰ ἐστί, καὶ τὰ σὰ ἐμὰ, all mine are thine, and thine mine.*

1 Tim. vi. 5. *νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν, supposing that godliness is gain, not, as the A.V. translates the passage, supposing that gain is godliness.* The article shows that *εὐσέβειαν* is the subject, and *πορισμὸν* the predicate of the verb *εἶναι*.

Propositions of this kind are in reality merely combinations of the two cases of insertion for the sake of hypothesis (see 34 *e*) and omissions after verbs substantive (see 35 *a*). Sometimes, however, the predicate as well as the subject of such propositions has the article. Such propositions are termed *convertible* or *reciprocating propositions*, that is, of either term taken as the subject, the other may be affirmed as a predicate.

Luke xi. 34. *ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός, A.V. the light of the body is the eye.* It would be equally correct to translate, *the eye is the light of the body.*

1 John iii. 4. ἡ ἀμαρτία ἐστὶν ἡ ἀνομία, A.V. *sin is the transgression of the law*. It might also be translated, *the transgression of the law is sin*.

Sometimes we find *convertible propositions* in which both subject and predicate are without the article. There is, I think, no instance of the kind among the passages from the N.T. which are quoted in Middleton's treatise on the Article.

b. Mr. Granville Sharp's Canon.

When two or more assumable attributives in the same case are connected by a copulative conjunction, if the first attributive alone has the article, they relate to the same person ; if more than one attributive has the article, they relate to different persons.

Middleton's rule on the subject is expressed more cautiously than Sharp's, being in fact the converse of the preceding one, namely :

When two or more attributives joined by a copulative or copulatives are assumed of the same person or thing, the article is inserted before the first attributive and omitted before the remaining ones.

As this canon possesses a peculiar importance, owing to the fact that it furnishes us with some striking proofs of the divinity of our blessed Lord, we will examine it more fully than the preceding rules concerning the Article. *Assumable attributives* are adjectives, participles, and all nouns which are significant of character, relation, or dignity. Mr. Scrivener, in his statement of this canon, uses the term *personal nouns*, which is objectionable, inasmuch as it does not, in its strict sense, include participles, which are not excluded from the canon. In those passages to which the canon applies, we shall generally obtain the correct meaning of the passage by having recourse to the original meaning of the article, namely; *he who is, she who is, that which is* (see Art. 33). Thus, ὁ υἱὸς καὶ κληρονόμος = *he who is son and heir*, and refers to one person ; whereas ὁ υἱὸς καὶ ὁ κληρονόμος = *he who is son, and he who is heir*, and refers to two different persons.

Matt. xii. 22. τὸν τυφλὸν καὶ κωφόν, *the blind and dumb*, the same man being both blind and dumb.

Mark xvi. 16. ὁ πιστεύσας καὶ βαπτισθεὶς, *he that believeth and is baptized*.

If βαπτισθεὶς also had the article (as in the Complutensian edition) the words would mean that he who believeth, as well as he who has been baptized, shall be saved ; whereas if the reading of the received text be correct, the same

person must both believe and be baptized in order to be saved.

James iii. 9. εὐλογοῦμεν τὸν θεὸν καὶ πατέρα, A. V. *we bless God even the Father*, i.e. *God the Father*, where θεὸν and πατέρα refer to one and the same person.

Acts xxvi. 30. ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, *the king and the governor*, two different persons being meant.

There are some limitations to the above rule which we will notice briefly.

1. The rule is not always observed in the case of plural nouns.

Luke xxii. 2. οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, *the chief-priests and scribes*, where the chief-priests are not the same persons as the scribes.

Matt. v. 20. τῶν γραμματέων καὶ φαρισαίων, *of the scribes and Pharisees*, where the scribes are different persons from the Pharisees, although the article occurs only once.

— xxi. 12. τοὺς πωλοῦντας καὶ ἀγοράζοντας, *them that sold and bought*, A. V. where the buyers are not the same persons as the sellers.

2. The rule is true only of such nouns as are comprehended under the term, *assumable attributives*, namely, nouns expressive of character, office, dignity, &c. Hence abstract nouns and proper names (see the next article) form exceptions to the rule.

Coloss. ii. 8. διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, *through philosophy and vain deceit*.

Rom i. 20. ἦτε αἰδιος αὐτοῦ δύναμις καὶ θεώτης, *his eternal power and godhead*.

Acts ix. 31. τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας.

— iii. 11. τὸν Πέτρον καὶ Ἰωάννην.

3. When the attributives which are coupled together are in their nature plainly *incompatible*, the article is sometimes inserted before the first attributive only, the rule being occasionally neglected where misconception is impossible.

The last class of exceptions may be explained upon the same principle, since no one would imagine that *John* was the same person as *Peter*, or that *vain deceit* was the same thing as *philosophy*.

Acts i. 25. τῆς διακονίας ταύτης καὶ ἀποστολῆς, *of this ministry and apostleship*.

Phil. i. 25. εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, *for your advancement and joy in the faith*.

4. The exclamation of Thomas in John xx. 28, ὁ Κύριος,

μου, καὶ ὁ Θεὸς μου, has been brought forward by adverse critics to prove that Sharp's canon is not always observed in the N. T.

Middleton does not understand the words of Thomas in the way of assertion, by supposing an ellipsis of σὺ εἶ; but thinks that the nominative with the article prefixed is used for the vocative. He suggests that, as the expression of Thomas was so remarkable, the Evangelist might wish to record it with the utmost exactness; Thomas spoke in Syro-Chaldaic, in which language the affix must be joined to both nouns, and therefore in St. John's translation of the speech of Thomas, both nouns have the article, although according to the Greek idiom, it ought to be prefixed to the first alone.

37. *Proper names.*

The proper names of men are without the article when they are first mentioned, unless the person is of such notoriety that he may be recognized without previous notice. Thus the names of *heroes*, *deities*, and *places*, generally have the article prefixed when they are mentioned for the first time.

When proper names have been previously mentioned, the article is generally prefixed. It is omitted, however, after verbs substantive and nuncupative, and in enumerations. (See 35 a, e.)

Matt. xvi. 18. σὺ εἶ Πέτρος.

— x. 2. πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, κ.τ.λ.

Proper names are also sometimes anarthrous, even when we might expect to find the article; so also (as we have before stated) is Κύριος in the sense of God.

Acts viii. 3. Σαῦλος δὲ ἐλυμαίνετο, although Saul is previously mentioned in ver. 1.

James v. 11. τὴν ὑπομονὴν Ἰὼβ, *the patience of Job*.

Ibid. τὸ τέλος κυρίου.

38. *On the signification of the word πνεῦμα in the N. T.*

The word πνεῦμα in the N. T. is used in the following senses.

1. *Breath or wind.*

Matt. xxvii. 50. ἀφῆκε τὸ πνεῦμα, *he gave up his breath or life*, in the A. V. *he yielded up the ghost*.

John iii. 8. τὸ πνεῦμα πνεῖ ὅπου θέλει, *the wind bloweth where it listeth*.

2. The intellectual or spiritual part of man as opposed to his carnal part.

Mark xiv. 38. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής, *the spirit truly is ready, but the flesh is weak.*

So also πνεύματι, *in the spirit, or spiritually.*

3. An immaterial agent, a spirit.

Acts xxiii. 9. πνεῦμα . . . ἡ ἄγγελος, *a spirit or an angel.*

4. τὸ πνεῦμα is used κατ' ἐξοχὴν for the Holy Spirit, the third person in the Trinity. In this case the epithet ἅγιον is generally added, but not always. It must be observed, however, that where *personal acts* are ascribed to the Holy Spirit, the article is inserted.

Matt. iv. 1. τότε ὁ Ἰησοῦς ἀνῆχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, *Then was Jesus led up of the Spirit into the wilderness.*

— xii. 32. ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, *but whosoever speaketh against the Holy Ghost.*

5. πνεῦμα and πνεῦμα ἅγιον are also used to denote the influence or operation of the Holy Spirit. In this since they are always anarthrous, excepting perhaps in the case of renewed mention.

John xx. 22. λάβετε πνεῦμα ἅγιον, *Receive ye the Holy Ghost, i. e. the influence of the Holy Spirit.*

Nouns are often anarthrous after prepositions (35 c); when therefore πνεῦμα ἅγιον is preceded by a preposition, nothing but the context will enable us to determine whether the *influence* or *person* of the Holy Spirit is intended.

Matt. iii. 11. ἐν πνεύματι ἁγίῳ καὶ πυρὶ, *with the Holy Ghost and with fire.*

— i. 18. ἐκ πνεύματος ἁγίου, *by the Holy Ghost.*

6. πνεῦμα with or without the article is used for the effects of the influences of the Holy Spirit, in the senses of *disposition, character, faith, virtue, religion, &c.*; it is used also to signify evil propensities as supposed to arise from the influence of the Evil Spirit.

Luke ix. 55. οὐκ οἶδατε οἷον πνεύματός ἐστε, *Ye know not what manner of spirit (i. e. disposition) ye are of.*

So in Rom. viii. 9, πνεῦμα θεοῦ and πνεῦμα Χριστοῦ mean *a godly temper, a christian temper.*

39. Mr. Granville Sharp, in his *Remarks on the Greek Article in the N. T.*, asserts that there are eight passages in the N. T. which are wrongly translated in the A. V., but which, when correctly rendered, furnish decisive proofs of our Lord's divinity.

The following are the passages adduced by Mr. Sharp to show that Christ is called God.

1. Eph. v. 5. ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ, A. V. in

the kingdom of Christ and of God. This translation is incorrect, inasmuch as it implies that *Christ* and *God* refer to different persons. The literal meaning of the passage is *of him who is Christ and God.*

2. Titus ii. 13. ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, A. V. *the glorious appearing of the great God and our Saviour Jesus Christ.* It ought to be rendered *of our great God and Saviour, Jesus Christ,* since θεοῦ and σωτῆρος refer to one and the same person.

3. 2 Pet. i. 1. τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ, A. V. *of God and our Saviour Jesus Christ.* It ought to be rendered *of our God and Saviour, Jesus Christ.*

There are five other passages in the N. T. which are adduced by Mr. Sharp as evidence of the divinity of our Saviour, but later researches have rendered it doubtful whether his principle can be properly applied to them. The doubtful passages are the following:—

4. Acts xx. 28. τὴν ἐκκλησίαν τοῦ κυρίου καὶ θεοῦ, literally *the church of him who is Lord and God.* This text would clearly prove our Lord's divinity if the reading τοῦ κυρίου καὶ θεοῦ were the correct one; but although this reading is found in many cursives, it is not supported by any of the best uncials, nor adopted in any recent edition of the N. T. The correct reading of the passage is either τοῦ θεοῦ or τοῦ κυρίου. (See 24 c.)

5. 2 Thess. i. 12. τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ, A. V. *of our God and the Lord Jesus Christ.* The words *may* also be rendered *of our God and Lord Jesus Christ,* but we cannot certainly affirm that θεοῦ and κυρίου refer to one and the same person, because the phrase κύριος Ἰησοῦς Χριστός collectively is a title of our Lord which was familiar to the writers of the Epistles, and like other proper names *may* be used without the article. This text, moreover, does not occur in the writings of the Fathers, with the exception of a single passage in the Latin translation of the discourses of Theodorus: we cannot therefore insist upon it as a proof of our Lord's divinity, although such an interpretation of the passage is undoubtedly possible.

6. 1 Tim. v. 21. ἐνώπιον τοῦ θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ, A. V. *before God and the Lord Jesus Christ.* This text, like the preceding one, is ambiguous. Although it is quoted several times by the Fathers, not one of these quotations implies that they interpreted it as an evidence of our Lord's divinity.

7. 2 Tim. iv. 1. ἐνώπιον τοῦ θεοῦ καὶ τοῦ κυρίου Ἰησοῦ

Χριστοῦ, A.V. *before God and the Lord Jesus Christ*. This text, according to the reading which we have given above, furnishes no proof of our Lord's divinity; but a few MSS. omit the article before κυρίου, in which case the remarks which we have given upon the two preceding texts are applicable to the present one.

Σ, A, C, D* omit τοῦ κυρίου, and have only τοῦ θεοῦ καὶ Ἰησοῦ Χριστοῦ, which is the reading adopted by Alford, Tischendorf, and other recent editors.

8. Jude 4. τὸν μόνον δεσπότην θεὸν καὶ κυρίον ἡμῶν Ἰησοῦν Χριστόν, *the only Lord God, and our Lord Jesus Christ*. A. V. literally *him who is our only master, God, and Lord, Jesus Christ*. Here κυρίος, since it is followed by ἡμῶν, must be considered as an appellative and not as a proper name; therefore δεσπότην θεὸν and κυρίον must refer to one and the same person.

Σ, A, B, C omit θεὸν, and it is rejected from the text by Lachman, Tischendorf, Alford, &c., so that the passage cannot be insisted on as a proof of our Lord's divinity, on account of the doubt that exists whether θεὸν is the correct reading.

Recent writers on this subject have questioned the correctness of Mr. Sharp's canon, even when propounded in the modified form adopted by Bishop Middleton. Mr. Green, in his Grammar of the New Testament Dialect, observes that although 'the omission of the second article 'in the passages which have been cited in the present section is the effect of design; that may be either that the 'words should be together descriptive of a single person, or 'of two persons strictly united in joint agency. If the latter view be adopted, the doctrinal conclusion which is involved in the former is destroyed. Thus much, however, may be 'remarked in this place: first, that it may be asked with 'respect to the text quoted from the epistle to Titus, what 'intimation is given in Scripture of a glorious appearing of 'God the Father and our Lord *in concert*? which must be 'answered if the second view be maintained; and, secondly, 'that the Greek writers of the early Church adopted the 'first.'

We have attempted in the preceding pages to give a brief summary of Bp. Middleton's celebrated treatise on the Greek article. We have stated some of the most important of the rules which he has laid down, and given the substance of his remarks upon some of the texts where he has elucidated the sense of the passage, or corrected the mistranslations of our authorized version. We would, however, recommend our readers to study the work itself,

being fully convinced that they cannot fail to take an interest and delight in the metaphysical subtlety and powerful reasoning with which the author has defended and supported his theory. It is but fair to state, that Mr. Valpy in his edition of the N.T. has given a much more complete and satisfactory analysis of the subject than that which we have here presented to our readers. Although on a few points he differs from the bishop's views, his work is a masterly and, in the main, a correct epitome of its great original. We are fully aware that Mr. Green and other recent critics differ in some respects from Bp. Middleton in their views of the meaning and use of the article, and that the question cannot yet be considered as finally settled. Our aim has been to offer a concise view of Bp. Middleton's system, so that our readers may understand the majority of those passages in the N.T. where the correct interpretation depends upon the meaning of the Greek article.

CHAPTER V.

ROMAN AND JEWISH TITLES.—CLASSES OF PERSONS
MENTIONED IN THE NEW TESTAMENT.—JEWISH
SECTS.—THE FAMILY OF THE HERODS.

40. Procurator. The proper Greek word for Procurator is *ἐπίτροπος*, and the title was applied to those officers who collected the revenue for the Emperor's treasury (*fiscus*); but the Procurators of Judæa had the power of life and death, and hence the Evangelists give Pilate, Festus, and Felix the title of Governor (*ἡγεμῶν*), which was properly a higher title than *ἐπίτροπος*. The Procurator of Judæa was subject to the prefect of Syria. Cæsarea on the sea-coast, not Jerusalem, was the seat of government, but the Procurators went up to Jerusalem at the great festivals to preserve order in that city. After the death of Herod Archelaus, that part of Palestine which he governed, consisting of Judæa, Samaria, and Idumæa, was reduced to a Roman province, and governed by a Procurator. The Procurators mentioned in the N.T. are:—

a. Pontius Pilate. His procuratorship commenced A.D. 26 or 27, and he is described by Josephus as a cruel, sanguinary, and unjust ruler. He delivered up our Saviour to be crucified from fear of the jealousy of the Emperor Tiberius, and governed Judæa during the entire period of our Lord's ministry. Ten years after his accession to office he put to death a number of innocent Samaritans, whereupon that people complained of him to Vitellius, the prefect of Syria, who sent him to Rome to give an account of his administration to Tiberius. Tiberius died before his arrival, but Caligula, the successor of Tiberius, banished Pontius Pilate to Gaul, where he is said to have committed suicide.

It appears from the Gospels (Matt. xxvii. 19) that Pilate's wife was with him at Jerusalem. The mention of this circumstance is a proof of the accuracy of the Evangelist, since the governors of provinces under the republic very

seldom took their wives with them, and the practice was not allowed by Augustus except under peculiar and specified circumstances.

In the reign of Tiberius the practice grew more and more prevalent, and was customary in Pilate's time.

b. On the death of Agrippa I. Judæa was again reduced to a Roman province, and placed under a Procurator.

Antonius Felix was appointed Procurator A.D. 53; he owed his elevation to his brother Pallas, who, as well as himself, was a freed man of Claudius. He is mentioned in Acts xxiii., xxiv., xxv., and was superseded by Festus A.D. 60.

Felix, on his return, was accused by the Jews, but saved by the influence of Pallas, who was poisoned by Nero A.D. 62. This circumstance gives us one of the five dates from which we may determine the chronology of the Acts.

Felix delivered his province from the banditti who infested it, but is represented by historians as indulging in all kinds of cruelty and lust, and exercising regal power with the disposition of a slave. This character agrees with what is narrated of him in the Acts. Thus Drusilla was Felix's third wife, and had left her husband to marry him; hence St. Paul with great propriety reasoned before them of *righteousness, temperance, and judgment to come*. (Acts xxiv. 25. See Art. 64.) Tertullus also, in Acts xxiv. 3, alludes to the services which Felix had rendered to his province, πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, *Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence*.

κ, Α, Β, Ε, and some cursives have διορθωμάτων (*reforms*); κατορθωμάτων (*very worthy deeds*), which is the reading of the Textus Receptus, is found in most of the cursives, but only in two or three of the later uncials.

c. Felix was succeeded by **Portius Festus**. It was from this Festus that St. Paul appealed to the Emperor. Festus as well as Felix exerted himself to suppress the robbers who infested his province. He died in Judæa, A.D. 62. (See Acts xxv., xxvi.)

41. **Proconsul**. ἀνθύπατος (*ἀντι ὑπατος*, instead of the highest), in the A.V. *deputy*.

Under the Emperors the Roman provinces were divided into two classes, viz., those in which the governors were appointed by the Senate, and those in which the gov-

were appointed by the Emperor. The title of the governors of the provinces which belonged to the Senate was *Proconsul*; whenever, therefore, we find the word *ἀνθύπατος* (*deputy*) in the N. T., we may conclude that the province over which the *ἀνθύπατος* presided belonged to the Senate.

The use of the title *ἀνθύπατος* is a proof of the accuracy of St. Luke, as it shows that he possessed a local knowledge which could belong only to one who lived at the same time and in the same country to which his history relates. Thus we read :

a. Acts xiii. 7. *Who was with the deputy (ἀνθύπατω) Sergius Paulus.* The use of the title *ἀνθύπατος* here shows the accuracy of St. Luke, for we learn from Dio Cassius that Cyprus was originally an Imperial province, but had been transferred to the Senate by Augustus. After this transfer the appropriate title of the Roman Governor was *Proconsul* (*ἀνθύπατος*). A coin of Proclus, the successor of this Paulus, has been found, with this inscription: ΕΠΙ ΚΟΜΙΝΙΟΥ ΠΡΟΚΛΟΥ ΑΝΘΥΠΑΤΟΥ ΚΥΠΡΙΩΝ.

After Saul's introduction to Sergius Paulus he is always called Paul in the Acts. It is supposed by some that he took the name out of compliment to this Sergius Paulus, as Josephus took the name of Flavius as a compliment to the Emperor Flavius Vespasian. Others say that the name was given to him owing to his mean appearance and diminutive stature; *Paulus* quasi *Pusillus*. Others maintain that the apostle had the two names from his birth, the one in virtue of his Hebrew descent, the other in virtue of his Roman citizenship; and that, after his separation to the Gentile ministry, Scripture gives prominence to his Gentile name.

b. Acts xviii. 12. *When Gallio was deputy (Γαλλίωνος ἀνθυπατεύοντος) of Achaia.*

St. Luke's accuracy is still more remarkable in this instance, for Achaia was originally a senatorial province, but was taken from the Senate by Tiberius. Suetonius says, *Achaia, onera deprecantem, levare proconsulari imperio jussit, He ordered that Achaia should be relieved from the burdens of the proconsular government, from which it begged to be released.* Achaia was however restored to the Senate about eight years before the date of the transaction here mentioned, and soon after it was made free by Nero, and ceased to be a Roman province at all.

This Gallio was the elder brother of the philosopher Seneca. Profane authors represent him as a mild and amiable man. Tacitus (Annal. xv. 73) leads us to conclude that he

was spared by Nero, when his brother Seneca was put to death. The Chronicle of Eusebius says that he committed suicide.

c. Acts xix. 38. *The courts are open, and there are deputies* (ἀνθύπατοι).

There was only one Proconsul at a time in any province; hence the following explanations have been given of this expression.

First, There are such things as Proconsuls.

Or, Secondly, There was never more than one actual Proconsul at one time in any province of the Roman empire, but the term is probably employed here with some latitude, and means *the Proconsul and his judicial colleagues*.

42. **Cæsar** (Καῖσαρ). This was the usual title of the Roman Emperors. The Emperors in whose reigns occurred the transactions mentioned in the N. T. are :

a. **Augustus**, in whose reign Christ was born. He died A.D. 14.

b. **Tiberius**, A.D. 14 to 37. In his reign are included the period of our Lord's ministry on earth, and the events narrated in the first seven or eight chapters of the Acts.

Luke iii. 1. *Now in the fifteenth year of the reign* (ἡγεμονίας) *of Tiberius Cæsar*, &c. Our Lord's ministry is here asserted to have begun in the fifteenth year of the reign of Tiberius, i.e. in A.D. 28—29. If, as is generally admitted, our Lord was born B.C. 4 or 5 (see Art. 174), he must have been about thirty-three years old when he began his ministry; but in Luke iii. 23 we read, *Now Jesus was about thirty years old when he began his ministry* (in the A. V. *now Jesus began to be about thirty years old*). Some explain the difficulty by maintaining that the commencement of the reign of Tiberius is not reckoned from the time when he became sole Emperor, but from the time when he was received by Augustus as his colleague. Others, however, assert that the expression *ὡσεὶ ἑτῶν τριάκοντα*, *about thirty years*, admits of considerable latitude, and does not contradict the hypothesis that our Lord was thirty-two or thirty-three years old at this period.

c. **Caligula**, A.D. 37—41. In his reign *the Churches had rest* (Acts ix. 31). This is supposed to have been occasioned by Caligula's attempt to set up his statue in the temple when the Jews were too much occupied with their matters to trouble themselves about the Christians.

d. **Claudius**, A.D. 41—54. In his reign occurred death of Agrippa I., the famine foretold by Agabus, St. Paul's first two apostolic journeys.

c. Nero, A.D. 54—68. In his reign occurred St. Paul's third apostolic journey, his imprisonment at Cæsarea, and his journey to Rome. To this Cæsar Paul appealed (Acts xxv.), and in his reign he was subsequently put to death.

This Cæsar is called *κύριος* (Lat. Dominus, A.V. *Lord*) by Festus (Acts xxv. 26). The use of this title is to a certain extent a proof of St. Luke's accuracy, for the title *dominus* was refused by Augustus and Tiberius but adopted by Caligula and his successors.

44*. *Ἀσιάρχαι* (Asiarchs), *the chief of Asia*, A.V. (Acts xix. 31).

These were priests or magistrates appointed to preside over the public games in proconsular Asia.

44. *τελώναι* (from *τέλος*, a tax, duty, or toll; Lat. *publicani*, collectors of tolls or taxes, in the A.V. *publicans*). Under the Emperors the chief collectors (French *fermiers-généraux*) were the Roman knights; these were called *ἀρχιτελώναι*. The inferior collectors were called *τελώναι*. We read that St. Matthew was a publican, and was sitting at the custom-house, *τελώνιον*, (A.V. *receipt of custom*, Matt. ix. 9) when he was called by our Lord. It is probable that the publicans were guilty of much cruelty and rapacity in collecting the taxes; besides which, the Jews thought it wrong to pay tribute at all to the Romans; therefore only the meanest of the Jews were willing to undertake the office, and the publicans were despised and hated by the rest of the Jews. Thus, it was imputed as a crime to our Lord that he sat at meat with publicans (Mark ii. 16), and they are coupled in the N. T. with sinners and harlots (Mark ii. 15, Matt. xi. 19, xxi. 31).

Zacchæus, a Jew, is called *ἀρχιτελώνης* (chief publican), Luke xix. 2.

Josephus mentions several Jews who were Roman knights: but some suppose that Zacchæus was only a collector of a large district, and not actually a chief collector or *fermier-général*.

45. *χιλιάρχος* (*χιλίοι ἄρχω*), a commander of a thousand, a military tribune, in the A.V. *chief captain*. The term is applied in the Acts to the tribune or prefect of a cohort (*σπεῖρα*), which consisted of nearly 1000 men. In Acts xxi., xxii., xxiii., we read of the *chief captain*, Claudius Lysias.

46. *στρατοπέδαρχος* (Lat. *Præfetus Prætorio*, the commander of the Prætorian cohorts, A.V. *captain of the guard*). The title was applied to the commander of the

Prætorian cohorts, which were encamped outside Rome. It belonged to the office of the Præfectus Prætorio to take charge of prisoners sent from the provinces to Rome. The name of the Præfectus Prætorio to whom Paul was consigned as a prisoner (Acts xxviii. 16) was Afranius Burrhus. Some think that the date of St. Paul's arrival at Rome is determined by the circumstance that only *one* Prefect is mentioned, since both before and after this Burrhus there were two joint Prefects. He was put to death by Nero.

47. *δεξιολάβοι* (*δεξιὰ λαμβάνω*), A.V. **spear-men**, Acts xxiii. 23. These were the soldiers, who were so called because they carried spears in their right hand; or because they were employed to guard prisoners who were bound to their right hand by a chain. A reads *δεξιοβόλους* (from *δεξιὰ βάλλω*) *casting javelins with the right hand*, but almost all the other MSS. have *δεξιολάβους*.

Σπικουλᾶτωρ (Lat. *spiculator*, from *spiculum*, a javelin, or according to some, *speculator*, from *speculor*, to watch) a body-guard, A.V. **an executioner**. We find from heathen writers that these speculators were constantly employed as executioners. The accuracy of St. Mark in the use of this word is very remarkable. It is the term which he employs for the soldier whom Antipas sent to behead John the Baptist (Mark vi. 27).

Ῥαβδούχοι (*ῥάβδος ἔχω*), A.V. **sergeants**. They were so called from the staff (*ῥάβδος*) which they carried. They were attendants upon the magistrates, like the Roman lictors (Acts xvi. 35).

48. *Γραμματεὺς*, A.V. **town-clerk**, Acts xix. 35.

Biscoe says that the office of the *γραμματεὺς* did not correspond with that of a recorder or town-clerk. Domininus, an ancient author, says that the *γραμματεὺς* was not a civil but a sacred officer, who represented Apollo; and his assertion is corroborated by a coin still extant, with the inscription *ΑΡΧΙΕΡΕΥΣ ΓΡΑΜ (ματεως) ΓΛΑΥΚΩΝ ΕΥΘΥΚΡΑΤΗΣ ΕΦΕ (σιων)*; Glaucôn Euthycrates, High-priest Scribe of the Ephesians. A person invested with such a sacred and priestly character, who was regarded as the representative of Apollo, and whose words were looked upon as oracular, would naturally be listened to by the populace with great respect; it is not therefore to be wondered at that the speech of the *γραμματεὺς* was successful in appeasing the tumult at Ephesus (see Acts xix.).

49. **Levites**. The tribe of Levi was set apart for the service of the temple. It was the duty of the Levites

assist the priests in the discharge of their sacred office. They took charge of the sacred treasures, prepared the shewbread, and served as musicians, singers, porters, and guards. They possessed no particular division of the land of Canaan, such as was assigned to each of the other tribes, but forty-eight cities were given to them for their residence, and they received the tithes of corn, fruit, and cattle.

Priests (*ιερείς*). Those who belonged to the family of Aaron formed the priesthood. As Aaron was descended from Levi, all priests were Levites, but all Levites were not priests. They possessed 13 of the 48 cities assigned to the Levites, and received from them a tenth part of the tithes. They also derived a revenue from certain portions of the sacrifices, to which they were entitled, as well as from the firstfruits, the money that was paid for the redemption of the firstborn (Levit. vii. 33, 34, 6, 10; Numb. xviii. 15, 16), and some other sources (Numb. xxxi. 28, 41; Deut. xviii. 3). Their duty was to serve in the temple and perform the sacrifices. They kept up the fire on the altar of burnt-offerings (*θυσιαστήριον*), and in the golden candlestick; they offered the loaves of shewbread (*οἱ ἄρτοι τῆς προθέσεως*), and burnt incense on the golden altar of incense (*θυμιατήριον*) in the sanctuary. They were judges in matters relating to legal uncleanness; and were consulted as interpreters of the law, and as arbiters in controversies.

David divided the priests into twenty-four courses. Only four of these courses returned from the Babylonish captivity, but these four were again subdivided into twenty-four. Thus we read (Luke i. 5) that Zacharias was *of the course of Abia* (*ἐξ ἡφμεριάς Ἀβία*).

Each of these courses officiated in turn for a week, and a prefect or head was appointed to each class. A single family was appointed to offer the sacrifices every day, and the members of the family drew lots for the different offices which they were to perform. One of them offered incense on the golden altar, and made intercession for the people while the smoke was ascending. This office was considered the most honourable of all, and could be held only once by the same person. Thus we read of Zacharias (Luke i. 9), that, *according to the custom of the priests his lot was to burn incense* (*κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιάσαι*).

The legal age at which the priests began to perform the priestly duties was thirty. Our Saviour, in like manner, began his ministry when he was *about* thirty years old (Luke iii. 23), *ὁ Ἰησοῦς ἦν ὥσει ἐτῶν τριάκοντα ἀρχόμενος*. Some

think that the word *ὡστί*, *about*, admits of some latitude; and that his real age was thirty-two or thirty-three.

50. **High-priest** (*ἀρχιερεὺς*). The high-priest presided over all the other priests. The high-priesthood properly belonged to the family of Aaron only, but after the captivity we find that the succession went into a private Levitical family, and afterwards to the family of the Maccabees. The office was originally held for life, excepting when the high-priest was deposed for some crime. Thus Solomon deposed Abiathar (1 Kings ii.). Under the Roman government the right of succession was disregarded, the office was sometimes sold, and sometimes was made annual. Those who held it for a short time appear to have retained the dignity originally attached to the name; accordingly in the N.T. the title of *ἀρχιερεὺς* is applied:

a. To the high-priest.

b. To his *Sagan* or deputy, and also to all those who had been high-priests.

c. To the heads of the twenty-four courses of priests, in which case the A.V. generally renders the term *ἀρχιερεῖς* by *chief-priests*.

The high-priest possessed great authority; he had the supreme administration of sacred things, he was the final arbiter in all controversies, he presided over the Sanhedrim or supreme council of the Jews, and he alone could enter into the Holy of Holies, which he did only once in the year, namely, at the feast of atonement (see Art. 88).

In Acts v. 24, the high-priest is called *the* priest by way of eminence, ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, *the high-priest and the captain of the temple and the chief-priests*, A. V.

Luke iii. 2. ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, *Annas and Caiaphas being high-priests*, A. V.

Caiaphas was the actual high-priest. Annas was the father-in-law of Caiaphas, and had been high-priest himself. Some think that, at the time mentioned in the text, he was acting as *Sagan* or deputy high-priest; and Wieseler supposes that he was the chief of the Sanhedrim. If these suppositions (or either of them) be correct, we can understand that a writer would connect the two individuals, and call them both high-priests.

But in this passage, N, B, and all the best mss. have ἀρχιερεῖς, and in Acts iv. 6, Luke expressly calls Annas *the* high-priest, to the exclusion of Caiaphas, who is mentioned afterwards. Some think that Annas, having been deposed from the high-priesthood by the Romans, was still reckoned as high-priest by the Jews, and continued to exercise the power of the office. Wieseler thinks

that as the chief of the Sanhedrim, he is mentioned before Caiaphas who held an inferior position in that council.

In Acts xxiii. 5, St. Paul says of Ananias, *I wist not (οἶδεν), brethren, that he was the high-priest*, which words have been variously explained.

First. Some say that Ananias had been deposed, and was thus usurping the duties of the office without any proper authority.

Secondly. Some translate *οἶδεν* *considered*, which explanation however implies that St. Paul admitted that he was in fault.

Thirdly. Others suppose that St. Paul meant that he did not acknowledge Ananias as high-priest, inasmuch as he had obtained the office by bribery.

In Acts xxiii. 3, St. Paul says to this Ananias, *God shall smite thee, thou whited wall* (τοῖς κεκοιμημένοις). This prediction was fulfilled by his being assassinated at the commencement of the Jewish war.

In the seventh chapter of the Hebrews St. Paul institutes a comparison between the office of the high-priest and that of our Saviour.

a. The high-priest held his office by right of his descent from Aaron, but our Lord was like Melchisedek, *without father, without mother*, that is, his father and mother were not of a priest family.

b. The priests began their office when they were thirty years old, and discontinued it in their old age; but our Lord, like Melchisedek, *had neither beginning of days*, from which his priestly office was to commence, *nor end of life*, in which it terminated.

Another interpretation of this passage is that neither the father nor mother, the birth nor the death, of Melchisedek, is recorded in Scripture.

c. The ordinary high-priest entered the Holy of Holies once every year to make atonement for the sins of the people; but *this he* (viz. our Lord) *did once* (for all) *when he offered up himself*.

51. **Scribes** (γραμματεῖς). The *Scribes* are mentioned in the Gospels in connection with the Pharisees, chief-priest and elders. Originally they were employed in transcribing the Jewish Scriptures, but in the course of time they became interpreters of the law and teachers of the people.

As they are generally joined with the Pharisees in the N.T., it is probable that the majority of them belonged to that sect. All the scribes however were not Pharisees, for we read in Acts xxiii. 9, *οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων* *the scribes of the sect of the Pharisees*, whence we may conclude that there were some who belonged to the Sadducees.

Our Lord says (Matt. xxiii. 2), *The Scribes and Pharisees*

sit in Moses' seat (ἐν τῇ Μωυσίῳ καθέδρᾳ ἐκάθισαν), i.e. they are the received interpreters of the law of Moses.

52. **Lawyers** (νομικοί). The lawyers are supposed by some to be the same as the scribes. In St. Matthew xxii. 85, a person is called a *lawyer*, who is termed one of the *scribes* in the parallel passage in Mark xii. 28. Macknight thinks that they were private teachers of the law, whereas the scribes expounded it publicly; but Basnage supposes that they were a distinct sect, who adhered strictly to the letter of the law, and disregarded all traditions, like the Karaite Jews of the present day.

53. **Nazarites**. The Nazarites were persons who bound themselves by a vow not to shave their heads, nor drink any strong drink. Some were Nazarites from their birth, as Samson and Samuel in the O. T., and John the Baptist in the New; others took the vow upon themselves for a limited period, at the expiration of which they shaved their hair and performed certain sacrifices.

Thus we read of St. Paul in Acts xviii. 18, *κτενόμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς, εἶχε γὰρ εὐχήν, having shorn his head in Cenchrea, for he had a vow.*¹

When a poor Jew took upon himself the Nazarite vow, he was sometimes unable to pay for the sacrifices necessary for his release, and it was considered a meritorious act by the wealthier Jews to pay these expenses, and release their poorer brethren from their vows.

Thus the Christians of Jerusalem, in order to reconcile the Jewish Christians to St. Paul, tell him (Acts xxi. 23), *We have four men which have a vow on them; them take and purify thyself (ἀγνίσθητι) with them, and be at charges with them, (ἐπαρίησον ἑαυτοῖς, lit. spend money upon them) that they may shave their heads; and all may know that thou thyself also walkest orderly, and keepest the law.*

54. **Proselytes** (προσίλυτοι, from πρὸς and εἰσέρθω). Calmet says that there were two kinds of proselytes; *proselytes of the gate*, who were not circumcised, and who observed only the seven precepts of Noah; and *proselytes of the covenant*, who were circumcised, and observed the whole of the Mosaic law. There appears however to be no foundation in Scripture for such a distinction. Proselytes to the Jewish religion were circumcised and baptised, and performed sacrifices.

¹ Some think that these words refer to Aquila, Paul.

In several passages of the Acts we find the term *σεβόμενοι* (*i.e.* worshippers of the true God, A. V. *devout men*) applied to persons who were not Jews, and it is generally supposed that they were Gentile proselytes, but some think that they had not adopted the rite of circumcision, although they worshipped the one true God, and in some respects conformed to the Jewish religion.

55. Captain of the temple (*στρατηγός τοῦ ἱεροῦ*, Luke xxii. 52, Acts iv. 1, etc.) This was a Jewish, not a Roman officer; the Roman soldiers did not keep guard in the temple. Order was kept there by a guard of Levites, and the prefects of these Levites were called *στρατηγοὶ τοῦ ἱεροῦ*. Where we find *στρατηγός* in the singular, it must refer to the *commander-in-chief* of these Levites.

56. Hebrews (*Ἑβραῖοι*). The Jews were called Hebrews either from Heber, an ancestor of Abraham, or more probably from a Hebrew word signifying *to pass over*, because the Jews originally came from beyond the Euphrates. The term is applied in the N. T. to those Jews whose pedigree was free from all mixture with the Gentiles, and who spoke the Hebrew language; by which term must be understood, not the *ancient* Hebrew language, which ceased to be spoken soon after the return from the Babylonish captivity; but the *modern* Hebrew, or Aramæan, which was the vernacular dialect of Palestine in the time of our Saviour, and is called *Hebrew* in the N. T. (John xix. 20; Acts xxii. 2). The Hebrews were considered more honourable than the other Jews; thus St. Paul, in Phil. iii. 5, calls himself *a Hebrew of the Hebrews* (*Ἑβραῖος ἐξ Ἑβραίων*), thereby implying that his ancestors as well as himself had always observed the Jewish customs, and were untainted by any intermixture with Gentile blood.

57. Hellenists (*Ἑλληνισταί*), A. V. *Grecians*. Some think that the term refers to the foreign Jews who spoke the Greek language; some that it means the Gentile proselytes to Judaism; whilst others assert that it includes all, whether Jews or proselytes, who used the Septuagint version in their synagogues.

The terms generally used for Jew and Gentile in the N. T. are *Ἰουδαῖος* and *Ἕλλην*, the Gentiles being so called because the Greek language was generally spoken in the countries about Judæa.

Dr. Trench thus distinguishes between the words *Ἰουδαῖος*, *Ἑβραῖος*, *Ἰσραηλῆης*. *Ἰουδαῖος* = a Jew as regards his nation, the opposite word being *Ἕλλην*. *Ἑβραῖος* = a Jew as regards his language and education, the opposite term being *Ἕλλη-*

ιστής, and Ἰσραηλῆς = a Jew as regards his religious privileges. (*Synonyms of the N.T.*)

58. The two principal sects of the Jews were the Pharisees and the Sadducees.

The **Pharisees** (Φαρισαῖοι) were the most numerous as well as the most powerful sect. Josephus mentions the sect as existing in the reign of Jonathan, B.C. 140, and it is clear from the passage that they must have existed for some time. It is supposed by Calmet that they first appeared about 180 B.C. Their name is derived from the Hebrew word *pharash* (to separate), because they professed to separate themselves from the customs of the world, and devote themselves to sanctity and the worship of God. They were the most rigorous of the Jewish sects, and were held in the greatest esteem by the common people.

Their tenets were as follows:

1. They believed in the resurrection of the dead, and a future state of rewards and punishment. But their notion of the resurrection was not like our own. They thought that the souls of the wicked, when separated from the body, pass into a state of everlasting woe; but that the souls of the just are removed into other bodies, in which lesser crimes will be expiated. They held in fact the Pythagorean doctrine of the *metempsychosis*, or transmigration of souls.

2. They believed in the existence of angels and spirits.

3. They believed in a divine providence, which was not so absolute as entirely to destroy the free-will of man.

4. They received the whole of the Jewish Scriptures, and also paid great reverence to the traditions (παράδοσις) of the elders. These traditions, according to them, had been handed down from Moses through every generation, but were not committed to writing. They referred to washing the hands before and after meat (Matt. xv. 2), the washing of cups (Mark vii. 4), the payment of tithes (Luke xviii. 12), the wearing of phylacteries and fringes (Matt. xxiii. 5), etc.

St. Paul, who was himself a Pharisee, in his defence before Agrippa, calls them (Acts xxvi. 5) *the most straitest sect* (ἀκριβοτάτη αἵρεσις).

(Acts xxiii. 8). *For the Sadducees say there is no Resurrection, neither angel nor spirit, but the Pharisees confess both.*

In Acts xxiii. 6, St. Paul before the council says, *I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead, I am called in question.*

The disciples of our Lord appear to have believed in this transmigration, for in the case of the man who was born blind, they

asked our Lord (John ix. 2), *Who did sin, this man or his parents, that he was born blind?* where they must have referred to sins committed in a former state of existence. So also the Jews thought that Jesus was animated by the soul of Elias or one of the prophets (Luke ix. 19); and Herod Antipas (Mark vi. 16) supposed that Jesus was animated by the soul of John the Baptist.

From a literal interpretation of Exod. xiii. 9, the Jews wrote certain words of the law on slips of parchment which they wore on their left wrists, their foreheads, and the hems of their garments. These were called phylacteries (Gr. *φυλακτήρια*, from *φυλάσσω*, *things to be observed*).

The Jews also, in obedience to the command in Numb. xv. 38, used to wear a fringe (*κράσπειδον*) upon their garments. This fringe was considered to be especially sacred, which probably led the diseased woman to touch this part of our Lord's garment rather than any other (Matt. ix., Mark v., Luke vii.).

The Pharisees are reproved by our Lord for their ostentation in making broad their phylacteries and enlarging the borders of their garments (Matt. xxiii. 5).

59. The **Sadducees** (*Σαδδουκαῖοι*). Some think that they derived their name from their founder Sadok, who lived about 250 B.C. Sadok's master, Antigonos, taught his disciples to be virtuous, not for the sake of reward, but from the fear of God; but Sadok corrupted this doctrine, and argued that there was no future state of rewards and punishments. Others reject this account as a rabbinical legend, and think that both the Pharisees and Sadducees arose soon after the return from the Babylonish captivity. The sect of the Sadducees was not numerous; but contained several persons who were distinguished by wealth or station; and some of them were even advanced to the dignity of the high-priesthood: for we read in Acts v. 17, *The high-priest and all they which were with him, which is the sect of the Sadducees.*

The tenets of the Sadducees were as follows:

1. They believed in absolute free-will, asserting that there was no fate or over-ruling providence.
2. They held that there is no resurrection. This explains why in the early progress of Christianity the Sadducees were more bitter against the Christians than the Pharisees (Acts v. and xxiii.).
3. They disbelieved in the existence of angels and spirits.
4. They entirely rejected the *traditions* of the elders. They received the whole of the Jewish Scripture, but paid

special regard to the Testament. Some say that they were
possessed of the Jewish Scriptures, even the Testament; but
this is not probable, since neither JOSEPHUS, who was himself
a Pharisee, nor our Saviour, who quotes them as their
basis, or a future sage, ever accuses them of neglecting any
of the books of Scripture.

60. Besides the two principal sects, there were also the
Essenes, the *Therapeutae*, the *Galilaeans* or *Levites*, and the
Samaritans.

The *Essenes* are mentioned by JOSEPHUS as the third
principal sect of the Jews. Some suppose that they were
derived from the Rechabites; but these suppose to have been
a family, not a sect. Others say that they are the same as
the *Assidues*, mentioned in 1 Macc. i. and others that
they first arose in Egypt when the Jews fled there after the
murder of Gedaliah (Jerem. xl). The *Essenes* were divided
into two classes, the *practical*, who lived a social life, the
contemplative, who were less mixed. The former (practical) :
these latter abstained from marriage and lived in celibacy,
devoting themselves to meditation.

Their tenets were as follows :

1. They were strict idealists, strictly obeying man's law
and will.

2. They were exceedingly abstemious, avoided profane
swearing, and kept the Sabbath strictly. They practised
also a species of community of goods.

3. They believed in the existence of angels, in the im-
mortality of the soul, and in a future state of rewards and
punishments, but denied the resurrection of the body. (Pri-
deaux's *Connection*.)

The *Essenes* are not expressly named in the N. T.; the
silence of the Evangelists may be accounted for either (a) be-
cause the *Essenes* avoided places of public resort, and
therefore never came into contact with our Lord; or (b) be-
cause they were honest and sincere and did not desire to
put proof at his hands.

Some, however, suppose that they are alluded to in
certain passages :

In Matt. xix. 12, our Lord says, *There be eunuchs*
made themselves eunuchs for the kingdom of heaven's sake.
Some suppose this is an allusion to the contemplative *Essenes*.

In Coloss. ii. 18, St. Paul says, *Let no man beguile you*
into those things which he has not seen. And again in verse
Touch not, taste not, handle not. And in verse 23 he speaks

will-worship (ἐθελοθρησκεία), and *humility and neglecting of the body*; where he is supposed to allude to the Essenes, who practised great abstinence, and entertained strange notions about the nature and names of the angels. It has been conjectured that there was a sodality of Essenes at Colossæ, who misled the Christians, and against whom St. Paul cautions the Colossians.

The Essenes do not appear to have been a numerous sect. Philo and Josephus reckon their numbers as only 4,000, but they appear to have exercised considerable influence amongst the early Christians. To this sect, in all probability are due some of the errors of the Gnostics, the early prevalence of Monachism, and perhaps also the community of goods which existed for a short time in the early Christian Church.

61. The **Herodians** (Ἡρῳδιανοί). Of this sect but little is known. It is probable that their chief peculiarity was that they agreed with Herod in submitting willingly to the dominion of the Romans, and complying with many of the heathen practices. Tertullian, Chrysostom, and some others among the Fathers assert that they believed that Herod was the Messiah. But it is scarcely credible that they could have carried their flattery of Herod to such an extent.

It is probable that the Herodians in many respects resembled the Sadducees, for in Mark viii. 15 our Lord cautions his disciples to *beware of the leaven of the Pharisees and the leaven of Herod*, (where ζύμη, A.V. *leaven*, means doctrine); whilst in the parallel passage (Matt. xvi. 6) we have the *leaven of the Sadducees* instead of the leaven of Herod.

In Matt. xxii. 16, we find that the Herodians united with their opponents the Pharisees to ensnare our Saviour. The Pharisees argued from Deut. xvii. 15, *One from among thy brethren shalt thou set king over thee, thou mayest not set a stranger over thee*, that it was not lawful to give tribute to Cæsar. The Herodians held the contrary opinion. Accordingly the Herodians and Pharisees asked our Lord, *Is it lawful to give tribute unto Cæsar or not?* If Christ had answered that it was not lawful, the Herodians would have accused him before the Roman governor of sedition; if he had answered that it was lawful, the Pharisees were ready to accuse him before the people of betraying the privileges of his nation. Our Lord's prudent reply was, *Give unto Cæsar the things that are Cæsar's, and unto God the things that are God's.*

62. **Galilæans or Zealots.** On the banishment of Archelaus, Judæa was reduced into a Roman province (A.D. 8), and a census was taken by Cyrenius, the governor of Syria. But Judas the Galilean (or Gaulonite as he is

sometimes called) exhorted the people to shake off the yoke, declaring that tribute was due to God alone, and ought not to be paid to the Romans, and that the Jews were bound to defend their religious liberty by force of arms. In other respects he held the same tenets as the Pharisees. He caused an insurrection which was suppressed by the Romans, but his followers, who were termed Galilæans, continued to propagate his doctrines.

The *Zealots*, of whom we read in Jewish history, were the followers of this Judas.

Acts v. 37. After this man (i.e. Theudas) rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished, and all, even as many as obeyed him, were dispersed.

Simon, one of the twelve, is called Zelotes (Ζηλωτής) in Luke vi. 15. In the other Gospels he is called Simon the Canaanite (Κανανίτης). Some say that Κανανίτης means a man of Cana, in Galilee; others assert that Κανανίτης is the Hebrew form of Ζηλωτής. It is probable that he originally belonged to this sect.

In Matt. xxii. and Mark xii. we read that the *Pharisees* and *Herodians* tried to entangle our Lord in his talk: in the parallel passage (Luke xx. 20) it is said that the chief-priests *sent forth spies, which should feign themselves to be just men* (δίκαιοι). Lamy says that the *Zealots* were called also *Just men* (δίκαιοι), and asserts that Pilate's wife referred to this sect when she told Pilate *to have nothing to do with that Just man* (Matt. xxvii. 19).

63. The **Samaritans** may also be considered as a sect of the Jews. Shalmaneser carried the ten tribes into captivity (B.C. 721). Esar-haddon, the grandson of Shalmaneser, sent into the land colonies of Cutheans and other nations, who mingled with the remaining Israelites, and this mixed race were called Samaritans. When the tribes of Judah and Benjamin returned from their captivity and began to rebuild the temple at Jerusalem, the Samaritans wished to assist them, but the Jews refused their assistance. Accordingly the Samaritans built a temple for themselves on Mount Gerizim. This temple was destroyed by Hyrcanus (B.C. 129), but the Samaritans still considered the mountain to be sacred, and looked on it as the proper place of worship. The Samaritans resembled the Jews in their religious creed, and like the Jews expected a Messiah, but they did not recognize the same sacred places as the Jews did. The Jews held the Samaritans in detestation, and refused to hold any intercourse with them.

(John iv. 20). The Samaritan woman says to our Lord,

fathers worshipped in this mountain (viz. Gerizim), and ye say that in Jerusalem is the place where men ought to worship.

(John iv. 25). *The woman saith unto him, I know that Messias cometh which is called Christ.*

(John iv. 9). The woman being astonished that our Lord was willing to drink out of her pitcher, says to him, *the Jews have no dealings (οὐ συγγράμναι) with the Samaritans.*

The Jews, when they wished to express the utmost aversion to our Lord, say to him (John viii. 48), *Thou art a Samaritan.*

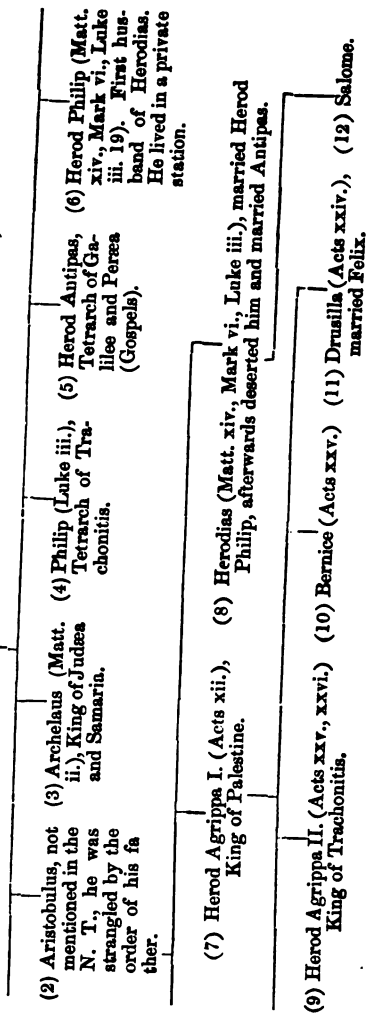
The Samaritans still exist, they have however dwindled down to a few families.

64. The **Sicarii** (σικάριοι), *sicarii*, from the Latin *sica*, a dagger, A.V. *murderers*) are numbered among the Jewish sects in Horne's *Introduction*. They are mentioned in Acts xxi. 38, where the chief-captain says to Paul, *Art not thou that Egyptian which, before these days, madest an uproar and leddest out into the wilderness four thousand men that were murderers (σικάριοι) ?*

His followers were routed by the Roman procurator Felix. Josephus says that he had 30,000 followers. It is probable that he led out only 4,000 from Jerusalem, but that they were afterwards joined by others, who made up the 30,000 mentioned by Josephus.

65. **The Herods.** The following is a genealogical table of the **HERODS** mentioned in the N. T.

(1) **HEROD the GREAT**, King of Palestine (Matt. ii., Luke i.)



1. **Herod the Great.** Julius Cæsar, after the conquest of Egypt, B.C. 47, made Antipater procurator of Judæa. This Antipater was an Idumæan by birth, and a Jewish proselyte; he appointed Phasael his eldest son to be governor of Jerusalem, and Herod his second son to be governor of Galilee. Three years after the death of Antipater, the Parthians invaded Judæa, and took Phasael, who killed himself in prison. Herod fled to Rome, where Mark Antony induced the Senate to give him the title of King of Judæa, B.C. 40, and he was subsequently confirmed in his kingdom by Augustus.

Josephus describes this Herod as distinguished for his talents, bravery, and liberality; but equally remarkable for his cruelty, jealousy, and vindictiveness. He put to death his wife and two of his sons upon groundless suspicions; his eldest son Antipater he executed for conspiracy against him; and throughout his reign he spared none who had provoked his anger or excited his jealousy. He died soon after the massacre of the innocents at Bethlehem, in the most excruciating pains, thirty-seven years after he had been proclaimed king by the Romans, B.C. 4.

His territories comprised the whole of the country which is termed Palestine; namely, Judæa, Samaria, Galilee, Peræa, Idumæa, and the districts of Gaulonitis, Trachonitis, Batanæa, Ituræa or Auranitis, and Abilene.

By his will he divided his dominions between his three sons, Archelaus, Antipas, and Philip. In his reign occurred the birth of our Lord, the visit of the Magi, and the massacre of the innocents at Bethlehem.

2. **Aristobulus** was strangled by order of his father Herod the Great. He is not mentioned in the N. T. He was the father of Herod Agrippa I. and Herodias.

3. **Herod Archelaus.** Herod the Great, by his will, left to Philip, Ituræa, Trachonitis, and Batanæa; Galilee and Peræa to Antipas; and Judæa, Samaria, and Idumæa to Archelaus, with the title of king. This division was subject to the approbation of Augustus, who ratified it with respect to the partition of the territories, but gave to Archelaus the title of Ethnarch instead of king. His subjects, however, considered him as a king, and Josephus agrees with St. Matthew in saying of him that he *reigned* (ἡβασλεύσε, Matt. ii. 22). His reign was a turbulent one, and his subjects complained of him to Augustus, who deposed him and banished him to Vienne in Gaul, after a reign of ten years, A.D. 7.

After his banishment his territories were annexed to the Roman province of Syria.

In Luke xix. 12—27, we find the following parable :

A certain nobleman (ἄνθρωπος τις εὐγενής) went into a far country to receive for himself a kingdom, and to return. But his citizens hated him, and sent a message (πρεσβείαν, literally, an embassy) after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, he reckoned with his servants to whom he had entrusted his money, and added, But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.

The parable is supposed to refer to the following circumstance in the life of Archelaus. At the death of Herod the Great, before Archelaus could go to Rome to obtain the confirmation of his father's will, the Jews raised a tumult, and 3,000 persons were slain by the soldiers of Archelaus. When Archelaus went to Rome to solicit the regal dignity (as was the practice of tributary kings under the Roman emperors), the Jews sent a counter embassy praying that he might not reign over them. When Archelaus received his kingdom, he did not fail to inflict a severe vengeance on his enemies, who would not that he should reign over them.

4. Philip. At the death of Herod the Great, Philip was made *tetrarch* of Trachonitis, Ituræa, and some other neighbouring districts. Josephus describes him as a mild and amiable prince. He enlarged and beautified the city of Paneas, near the springs of the Jordan, and called it *Cæsarea* in honour of Tiberius, adding the cognomen of *Philippi* to distinguish it from Cæsarea on the Mediterranean (see however p. 78). He died after a reign of thirty-seven years.

This Philip is only once mentioned in the N. T., namely, in Luke iii. 1, and must not be confounded with Herod Philip the husband of Herodias.

The title of *Tetrarch* was frequently conferred on the descendants of Herod the Great by the Roman emperors. In its primary signification *tetrarch* (τετράρχης) means a governor of the fourth part of a country, but it was afterwards applied to any petty prince, and was nearly synonymous with *ethnarch*. The title was inferior to that of *king* (βασιλεὺς), but *tetrarchs* were sometimes called *kings* from courtesy. Thus Herod Antipas is called *king* in Matt. xiv. 9, Mark vi. 14.

5. Herod Antipas received as his share of his father's dominions, Galilee and Peræa, with the title of tetrarch.

Josephus describes this Herod as a cruel, incestuous prince, and states that he was married to the daughter of

Aretas the king of Arabia, but deserted her, and then took away by force the wife of his brother, Herod Philip, to gratify whom he caused John the Baptist to be beheaded. In these particulars Josephus agrees with the N. T. Some years after, Herod was banished to Lyons in Gaul, for aspiring to the regal dignity.

It was this Herod who laid snares for our Lord, and was called by him *a fox*, and to whom Pilate sent Jesus. During his government occurred all the events of our Saviour's ministry upon earth.

(Luke xiii. 32). Εἶπατε τῇ ἀλώπεκι ταύτῃ, *Tell that fox* (namely, Herod Antipas). Pilate sent Jesus to Antipas because our Lord's life had been passed principally in Galilee, and he therefore properly belonged to the jurisdiction of Antipas.

6. **Herod Philip**, the first husband of Herodias, was disinherited by his father, Herod the Great, and lived a private life. Herodias abandoned him, and married his brother Antipas. He is called simply Philip in Matt. xiv., Mark vi., Luke iii. 19.

7. **Herod Agrippa I.** was the son of Aristobulus, and the grandson of Herod the Great. He was brought up at Rome, where he contrived to gain the favour of the Emperor Tiberius; but being accused of wishing for his death in order that Caligula might reign, he was thrown into prison by the command of the Emperor. When Caligula succeeded Tiberius, he gave to Agrippa the tetrarchy of Philip (Batanaea, Trachonitis, etc.), that of Lysanias (Abilene), and that of Antipas (Galilee and Peræa), with the title of king. Claudius added to his dominions Judæa and Samaria. In the Acts he is called *Herod the king* (xii. 1), and we read that *he killed James the brother of John with the sword* (xii. 2), and died *eaten of worms* (σκοληκόβρωτος, from σκώληξ, a worm, and βρώσκω, to eat, xii. 23). Josephus says that he was very popular with his subjects, and confirms the account given of him in the N. T., stating that he had the title of king, and died of vehement pains in the bowels (ἀλγῆμα), A.D. 44.

8. **Herodias** was the daughter of Aristobulus, and granddaughter of Herod the Great. She married her uncle Herod Philip (a private person, who must not be confounded with Philip the tetrarch of Trachonitis), but deserted him, and then married Herod Antipas. She induced Antipas to put to death John the Baptist, who had rebuked her for her incestuous marriage (Matt. xiv., Mark vi., Luke iii.), and

she was banished to Lyons in Gaul, together with her husband.

In Mark x. 12, our Lord says, *If a woman shall put away her husband and be married to another, she committeth adultery*; and St. Paul says (1 Cor. vii. 10), *Let not the wife depart from her husband*. According to the Mosaic law, a wife had no power of divorcing her husband; but Herodias had deserted her husband, and probably others followed her example. So also Drusilla deserted her husband. (See below.)

Josephus (Ant. xv. 7) mentions Salome, the sister of Herod the Great, as the first Jewess who formally divorced her husband.

9. **Herod Agrippa II.** was the son of Agrippa I., and the great-grandson of Herod the Great. Claudius made him king, first of Chalcis, and afterwards of Batanæa, Abilene, and Trachonitis, to which other territories were afterwards added. Paul made his defence before this Agrippa and his sister Bernice (Acts xxvi.). He is called king in the Acts. He died many years after the destruction of Jerusalem.

10. **Bernice**, his sister (Acts xxv., xxvi.), was first married to her uncle Herod, who was king of Chalcis (before that province was given to Agrippa II.). At his death she was married to Polemo, king of Cilicia, but she left him, and returned to her brother Agrippa, with whom she is said to have lived in incest.

She eventually became the mistress of Vespasian, and then of Titus, who would have married her had not the Roman people expressed their aversion to such a connexion. (See Josephus, Tacitus, and Juvenal, *Sat.* vi.)

11. **Drusilla**, her younger sister, was first espoused to Epiphanes, the son of Antiochus, king of Comagena, but as he would not be circumcised, she left him and married Azizus, king of Comagena, whom she deserted in order to marry Felix, the governor of Judæa.

She is supposed to have perished, together with her son, in that memorable eruption of Vesuvius by which Pompeii was destroyed.

12. **Salome**, daughter of Herodias and Herod Philip. At the instigation of her mother, she obtained from Antipas the head of John the Baptist. She married her uncle, Philip the tetrarch. She is not mentioned by name in the Gospels.

CHAPTER VI.

GEOGRAPHY OF THE HOLY LAND.—SACRED PLACES OF THE JEWS.—COURTS OF JUDICATURE MENTIONED IN THE N. T.

66. The Holy Land in the time of our Lord was divided into five provinces, namely, *Idumæa* on the south; *Judæa*, *Samaria*, and *Galilee* on the west of the Jordan, and *Peræa* on the east. Its average length was about 140 miles, its average breadth about 40. (Smith's "Dictionary.")

a. Idumæa was originally possessed by the descendants of Edom or Esau, the son of Isaac; but when the country was conquered by Hyrcanus, 125 B.C., he compelled the inhabitants to embrace Judaism; and from that time the country was considered as a part of *Judæa*, and the people were to a certain extent incorporated into the Jewish nation.

b. Judæa was north of *Idumæa*. It comprised the territories which had belonged to the tribes of Judah, Benjamin, Simeon, and part of Dan. The metropolis of *Judæa* was Jerusalem (Ἱερουσαλήμ, Ἱεροσόλυμα), which was situated on the confines of the tribes of Judah and Benjamin. On the east side of Jerusalem was the Mount of Olives, or Olivet, which was a sabbath-day's journey (i.e. about a mile) from Jerusalem. At the foot of this mountain were the garden of Gethsemane, and the villages of Bethphage (*house of figs*), and Bethany (*house of dates*). Bethany was beyond the Mount of Olives, about 15 furlongs from Jerusalem. According to Lightfoot, the term Bethphage was applied not only to the village of that name, but also to the entire district between Jerusalem and the Mount of Olives. The brook Kedron (*turbid*, John xviii. 1, ὁ χεῖμαρρος τοῦ Κέδρων) ran between Olivet and the city. This is the reading adopted by Lachman, and is supported by A and two late uncials. Tischendorf has τοῦ Κεδρού, on the authority of N* and D. Wordsworth has τῶν κεδρῶν (*the brook of cedars*), which is the reading of the Textus Receptus, and is supported by B, C, and other uncials. To the w. lay Calvary or Golgotha, (*the place of a skull*, Matt. xxvii. 33), where our Lord was crucified; and on the south was the valley of Hinnom (Gehenna, Γέννα), where all the dead carcases and filth of the city were thrown, and where fires were kept continually

burning. Hence the term *the Gehenna of fire* (i.e. the fiery Gehenna) was used by the Jews to denote the future punishment of the wicked. In the A.V. it is rendered *hell-fire*, (*γέεννα τοῦ πυρός*, Matt. v. 22). Six miles south of Jerusalem was Bethlehem (*house of bread*), where our Saviour was born. The province of Judæa contained also the towns or villages of Emmaus, Rama, Arimathæa, and Jericho, which are mentioned in the Gospels; and Azotus, Gaza, Joppa, and Lydda, which are mentioned in the Acts.

c. **Samaria** lay to the north of Judæa, and to the south of Galilee. Hence our Lord on proceeding from Galilee to Judæa was obliged to pass through Samaria (*ἰδεὶ αὐτὸν διέρχουσαν διὰ τῆς Σαμαρείας*, John iv. 4). The origin and religion of the Samaritans have already been described in Art. 63. In this province were situated Antipatris (Acts xxiii.); Sychar, or Sychem (John iv., Acts vii.), near to which were Jacob's well and Joseph's grave; and Cæsarea. Cæsarea was on the shores of the Mediterranean, about 55 miles N.-W. of Jerusalem; its ancient name was *Turris Stratonis* (Strato's Tower), but Herod, after enlarging and beautifying it, named it Cæsarea in honour of Augustus. Cæsarea was the seat of government, and the Procurator of the united provinces of Judæa and Samaria resided there. In this place Herod died eaten up of worms; and to it Paul was sent by Lysias after the tumult at Jerusalem. There was another Cæsarea in Philip's tetrarchy, which is always called Cæsarea Philippi in the N. T. to distinguish it from this Cæsarea.

d. **Galilee** lay to the north of Samaria. It is divided by Josephus into Upper and Lower Galilee, the former of which is supposed by some to be meant by the term *Galilee of the Gentiles* (Matt. iv. 15); (although others maintain that the whole of Galilee was so called), because it was bounded by Gentile countries, or because the Phœnicians and other Gentiles formed a considerable part of its inhabitants. The greater portion of our Lord's ministry on earth was passed in Galilee. The Galileans used a dialect which differed from that of the inhabitants of Judæa. Thus Peter was detected as one of Christ's disciples by his dialect (Mark xiv. 70; see Art. 27). The chief cities of Galilee mentioned in the N. T. are, Ptolemais (now Acre), Tyre, and Sidon on the coast of the Mediterranean; Tiberias, Chorazin, Bethsaida (*house of fishing*), and Capernaum on the sea of Galilee; Cana, where the water was turned into wine (John ii.), Nain (Luke vii.), where the widow's son was restored to life, and Nazareth, where our Lord was brought up (Matt. ii.). During the

three years of our Lord's ministry he resided principally at Capernaum (*village of consolation*), whence it is called *his own city* (Matt. ix. 1).

The O. T. relates how the tribes of Judah and Benjamin on their return from captivity occupied the province of Judæa: we read there also how the nation of the Samaritans was formed by the mixture of the remnant of the ten tribes with the idolatrous nations introduced by Esarhaddon; but we have no account how, when, or by whom Galilee was peopled after the captivity of the ten tribes. It appears from Josephus that the district was very populous, and that the inhabitants were generally of the Jewish race. Beaumont supposes that they were descended from the ten tribes, many of whom returned at various times to their ancient settlements, and it is clear from the N. T. that the ten tribes were still supposed to exist; thus St. Paul in his defence before Agrippa (Acts xxi.) mentions the twelve tribes (*τὰ δώδεκα τὰ ἔθνη*) as still existing; and Anna the prophetess is said to be of the tribe of Aser (Luke ii. 36); but it is probable, that if any considerable portion of the ten tribes had returned, there would be many instances in which persons were mentioned as belonging to those tribes, whereas such cases are exceedingly rare. The time and manner in which Galilee was re-peopled by Jews is therefore a problem whose solution is much to be desired.

c. Peræa was the general name of that portion of the Holy Land which lay to the east of the Jordan, and which was originally possessed by the tribes of Reuben and Gad and the half tribe of Manasseh. It comprised the districts of Gaulonitis and Batanæa, which are not mentioned in the N. T.; Ituræa, Abilene, Trachonitis, Decapolis, and Peræa proper. Some writers mention a district called Auranitis, but this was probably only another name for Ituræa. Peræa proper was the southernmost of these districts, and belonged to the tetrarchy of Herod Antipas; the others seem to have been included in the tetrarchy of Philip, with the exception of Abilene, which was without the borders of Palestine, and properly formed a part of Cœlesyria. We read (Luke iii. 1) that Lysanias was tetrarch of Abilene at the commencement of our Lord's ministry.

It is very doubtful whether the term *Decapolis* denotes any particular province; it is possible that it may merely refer to certain *Ten Cities*, which resembled each other in being chiefly inhabited by Gentiles, and in their institutions and privileges. Different writers vary in their lists of these cities, but it is agreed that Scythopolis, which was in Galilee, was one of them; and that several, if not all the rest, were on the east of the Jordan.

The following places of Peræa are mentioned in the N. T. : Gadara, and Gerasa or Gergesa, to the south of the sea of Galilee; Bethsaida (*house of fishing*) in Gaulonitis, near the head of that lake; Bethabara (*house of the ford*) where John baptized, at the ford of the Jordan; and Cæsarea Philippi near the source of that river.

The Authorized Version in Matt. viii. says that the cure of a demoniac, and the destruction of a herd of swine by the devils entering into them took place in the country of the Gergesenes, whereas in Mark v. and Luke viii. the same event is said to have occurred in the country of the Gadarenes. In all three passages we find three readings, Γαδαρηνῶν, Γεργεσηνῶν, and Γερασηνῶν.

Gergesa is not mentioned in the Old Testament or by Josephus; but Γεργεσηνῶν is offered as a suggestion by Origen. As he seems to speak of the Evangelists generally in relation to this passage, and not of St. Matthew alone, Tregelles concludes that the reading was unknown in all the three passages in the time of Origen.

Origen says that in his time most mss. had Γερασηνῶν; but Gerasa was too far from the sea of Galilee to admit of the possibility of the miracle having taken place in its vicinity. Some however suppose that that city gave its name to a wide district which extended as far as the environs of Gadara.

There is no internal difficulty in the reading Γαδαρηνῶν. Gadara was a city near the sea of Galilee, and the miracle may well have occurred in its vicinity.

When we come to external evidence, the testimonies are conflicting.

The Peshito and Harclean vss. have Γαδαρηνῶν in all three passages, and the Curetonian supports them in Luke, but is deficient in Matthew and Mark.

The Old Latin and Vulgate vss. have Γερασηνῶν in all three passages.

The Armenian and Memphitic vss. have Γεργεσηνῶν throughout.

α and β have Γαδαρηνῶν in Matthew, Γερασηνῶν in Mark and Luke.

Α has Γαδαρηνῶν in Mark and Luke; in Matthew it is deficient.

С has Γαδαρηνῶν in Matthew and Mark, Γερασηνῶν in Luke.

Д has Γερασηνῶν in Mark and Luke, but is defective in Matthew.

The later uncials are divided between Γαδαρηνῶν and Γεργεσηνῶν, most of them having Γεργεσηνῶν in Matthew, Γαδαρηνῶν in Mark and Luke.

The Bethsaida, near which Christ fed the five thousand (which is the only miracle recorded by all the four Evangelists, Matt. xiv., Mark vi., Luke ix., John vi.), was on the eastern side of the

sea of Galilee, and must not be confounded with the Bethsaida in Galilee, on the western side of the Lake, which was the native place of Peter, Andrew, and Philip.

Bethabara is mentioned in John i. 28; but κ^* , A, B, C*, with the Peshito, Vulgate, and Harclean vss. read Βηθαβια , and this reading is generally adopted by recent editors. The Textus Receptus, with two or three later uncials, has Βηθαβαρᾱ . Origen is in favour of Βηθαβαρᾱ , but admits that Βηθαβια was the reading in almost all the copies.

We read in Judges xviii. 29, that a colony of Danites took possession of a city called Laish, in the north of Palestine, and that the city was then called Dan. Some think that this city was afterwards called Panium, and that when Philip enlarged it and made it the capital of his dominions, he gave it the name of Cæsarea Philippi. It was subsequently called Cæsarea Paneas, or simply Paneas.

But others maintain that Dan and Panium were distinct cities, although in the same district. (See Smith's *Dictionary of the Bible*.)

The river Jordan (*the Descender*) divided Peræa from the other provinces of Palestine. It rises at the foot of Anti-Lebanon close to the site of Cæsarea Philippi, and after passing through lake Merom and the sea of Galilee, finally empties itself into the Dead Sea.

The lake Merom is mentioned in Josh. xi. 5, 7, but not in the N. T. The sea of Galilee, called also the lake of Genesareth (Luke v. 1), and the sea of Tiberias (John vi. 1), was anciently called the sea of Chinnereth (Numb. xxxiv.). It still abounds in fish, and is subject to violent storms like the one mentioned in Matt. xiv. 24.

The Dead Sea, called in the O. T. *the Sea of the plain* (Deut. iii.), the *Salt Sea* (Josh. xv.), and the *East Sea* (Ezek. xlvii.), covers the spot where the cities of the plain once stood. These cities (namely, Sodom and Gomorrah and three others) were destroyed by fire from heaven, as is related in Genesis. And to this day its waters are salt, bitter, and nauseous beyond those of other seas. The Dead Sea has no known outlet, being much below the level of the Mediterranean and Red seas. Although the Jordan and some other rivers flow into it, it maintains the same level. This is accounted for by evaporation.

Mount Tabor stands by itself on one side of the great plain of Esdraelon in Lower Galilee. According to tradition this mountain was the scene of our Lord's transfiguration, but some say that this event occurred upon a mountain near Cæsarea Philippi. The Mount of Beatitudes (Matt. v.)

is supposed to have been some miles to the north of Mount Tabor. The desolate and mountainous region, now called Quarantania, which is situated in the north of Judæa, is generally supposed to have been the scene of our Lord's temptation.

67. The Temple. The *first Temple* was erected by Solomon. It stood on Mount Moriah, on the east side of Jerusalem, on the spot where Abraham prepared to offer up Isaac (Gen. xxii.), and which afterwards formed the threshing-floor of Araunah the Jebusite, where David was ordered to erect an altar to put an end to the plague (2 Sam. xxiv.). It occupied seven years and a-half in building, and was dedicated by Solomon with great solemnity, B.C. 1004. It was plundered by Shishak king of Egypt, thirty-four years after its erection (1 Kings xiv.), and finally burnt by Nebuchadnezzar, B.C. 588.

The *second Temple* was built by Zerubbabel, B.C. 534—516. It was profaned by Antiochus Epiphanes, but was purified and repaired by Judas Maccabæus, who instituted the feast of *Dedication* (τὰ ἑγκαίνια, John x. 22) in commemoration of this event, B.C. 160.

Some years before our Lord's birth, Herod repaired the Temple which had fallen to decay. He spared no expense, and employed 18,000 workmen upon it for nine years. Hence the Temple as rebuilt by Herod is sometimes called the *third Temple*. But although Herod occupied only nine years in rebuilding the Temple, the Jews continued to enlarge and beautify it by adding new buildings to it for many years afterwards. Hence the Jews said to our Lord (John ii. 20), *Forty and six years was this temple in building.*

The Temple consisted of three courts, one within the other. They are called the *Court of the Gentiles*, the *Court of the Israelites*, and the *Court of the Priests*. Inside the Court of the Priests, which was the innermost of the three, stood the Temple properly so called. In the N. T. τὸ ἱερόν is applied to the whole Temple, that is, to all the buildings connected with the Temple; ὁ ναός is used for the Sanctuary or proper Temple. Thus we read that Anna *departed not from the Temple*, ἱερόν (Luke ii. 37); i.e. she lived in one of the courts of the Temple; but Zacharias is said to have gone into ναός (also rendered *Temple* in the A.V.) to burn incense (Luke i. 9).

The first or outer court was called the *Court of the Gentiles*, because the Gentiles were allowed to enter into this court alone. It was surrounded by porticoes, one of

which was called *Solomon's Porch* (ἡ στοὰ τοῦ Σολομῶνος), because it stood on a terrace raised by Solomon, which was the only portion of his edifice which remained in the second Temple. At the s.-e. corner of the roof of this portico was the pinnacle (πτερύγιον) where Satan placed our Lord in the temptation. This was probably the highest part of the Temple. Solomon's porch was situated in the east front of the Temple, opposite to the Mount of Olives, where our Lord sat when he pointed out to his disciples the magnificence of its various buildings (Matt. xxiv.). This outer court was assigned to the Gentile proselytes; the Jews themselves did not worship in it; accordingly they allowed the money-changers (κολλυβισται), and those who sold the doves (αἱ περισσεραι) for sacrifice, to exercise their traffic there (Matt. xxi., Mark xi., Luke xix., John ii.).

Five principal, and some other smaller gates led into this court, one of which was formed of Corinthian brass, and was called the *Beautiful Gate*. Prideaux, however, says that the Beautiful Gate was the one which entered into the court of the women on the east.

Our Lord was walking in Solomon's Porch at the feast of Dedication (John x. 23); here also the lame man stood, when he glorified God before all the people (Acts iii. 11).

Acts iii. 2. τὴν θύραν τὴν λεγομένην ὡραίαν, *the gate called Beautiful*, A. V.

Matt. iv. 5. ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, *places him on a pinnacle of the temple*, A. V. It ought to be rendered on the pinnacle of the Temple, i.e. on the highest point in the Temple.

In Mark xiii. 1, one of the disciples says to our Lord (ἰδε ποταποὶ λίθοι, καὶ ποταπαὶ οἰκοδομαὶ), *See what manner of stones and what buildings are here*, A. V. Josephus states that the stones used in the foundations were forty-five cubits long.

The half-shekel which the Jews paid annually for the service of the Temple was paid in the money current at Jerusalem, and the κολλυβισται (from κολλύβος, a small coin) exchanged the money brought by foreigners into the current coin, charging a small commission on the transaction. κερματιστῆς (from κέρμα, a small piece of money) is used by St. John as an equivalent term (see John ii. 14, 15).

The **Court of the Israelites** stood within the court of the Gentiles, from which it was divided by a wall of partition called the *Soreg*. The court itself was divided into two parts by another wall, the outer division being called the *Court of the women*, and the inner one the *Court of the men*. The two together were termed the *Court of the Israelites*. The

court of the women was so called because women were allowed to go no further.

In this court was the *treasury* (γαζοφυλάκιον), over against which our Lord sat when he beheld how the people cast money into it (Mark xii. 41, John viii. 20). In this court also was the place where the Nazarites shaved their heads when their vow was fulfilled. We read in Acts xxi. that the Jews raised a great disturbance because they supposed that St. Paul had brought Trophimus an Ephesian into the Temple. It appears that St. Paul on that occasion was performing the ceremonies consequent upon the fulfilment of a Nazaritic vow; for this purpose he was obliged to enter the court of the women, and the Jews erroneously supposed that he had taken Trophimus with him, past the Soreg or wall of partition, into the court of the women. Trophimus being a Gentile was entitled to go no further than the court of the Gentiles.

St. Paul, speaking of the admission of the Gentiles into the privileges of God's people, makes the following allusion to the Soreg (Eph. ii. 14), ὁ ποιήσας τὰ ἀμφοτέρωθεν ἐν καὶ τὸ μεσότηχον τοῦ φραγμοῦ λύσας, *who (namely, Christ) has made both (namely, the Jewish and Gentile nations) one, and hath broken down the middle wall of partition between us, A.V.*

The **Court of the Priests** stood within the court of the Israelites, being separated from it by another wall of partition. In this court stood the altar of burnt-offerings (θυσιαστήριον). None but the priests were permitted to enter into this court.

From the court of the priests they went up by twelve steps into the Temple properly so called (ὁ ναός), which was divided into three parts,—the *Portico*, the *Holy Place*, and the *Holy of Holies*, or most Holy Place.

In the **Portico** were suspended several valuable ornaments which were presents from kings and princes. The different courts of the Temple rose one above the other, the outside court, or court of the Gentiles, being the lowest. Hence the votive offerings in the Portico could be seen from a distance, and were pointed out by the disciples to our Lord when he was sitting on the Mount of Olives (Matt. xxiv.).

The **Holy Place** was separated from the Portico by a veil. It contained the *Golden Candlestick*, the *Altar of Incense* (θυσιαστήριον θυμιάματος, θυματήριον), and the *Table of Shew-Bread* (οἱ ἄρτοι τῆς προθέσεως), which consisted of twelve loaves, one for each of the twelve tribes of Israel.

The **Holy of Holies** was separated from the Holy Place by a double veil (καταπέτασμα). No one was permitted to

go into the Holy of Holies but the high-priest, who entered it once only in the year, namely, at the great Day of Atonement. (See Art. 88.)

We read in Matt. xxvii. 51, that at our Lord's crucifixion, *the veil of the temple was rent in twain*. The rending of the veil signified that the distinction between Jew and Gentile was abolished, and that all mankind had free access to the throne of grace. The veil that was rent asunder is generally supposed to be the one in front of the Holy of Holies, although Lamy thinks that it was the one that divided the Porch from the Holy Place.

This veil is asserted to be typical of our Lord's body (Heb. x. 20) broken on the cross (*διὰ τοῦ καταπέτασματος, τοῦτ' ἐστὶ τῆς σαρκὸς αὐτοῦ*), *through the veil, that is to say, his flesh*. In Heb. ix. 3, it is called *the second veil* (*τὸ δεύτερον καταπέτασμα*).

In the tabernacle made by Moses, the Holy of Holies contained the ark (*κιβωτός*), its covering, the mercy seat, the pot of manna, and Aaron's rod which budded.

The Hebrew word which the A.V. renders *mercy-seat*, signifies according to some, *covering*, according to others, *propitiatory*. The LXX. sometimes renders the word by *ἱλαστήριον ἐπίθεμα*, *propitiatory covering*; but they generally render it by *ἱλαστήριον* simply, which is the term employed in the epistle to the Hebrews.

In Numbers xvii. 10, Exod. xvi. 34, the rod and the pot are said to be laid up before the testimony; which is generally supposed to mean before the ark, although some think it signifies before the tables of the law which were in the ark. Some suppose that they were placed inside the ark. If this supposition is correct, they must have been lost before Solomon built the first Temple, for we read that when the ark was brought into that Temple, there was nothing in it but the tables of the law (1 Kings viii. 9, 2 Chron. v. 10. See Art. 110).

The ark itself is supposed to have been burned at the destruction of Jerusalem by Nebuchadnezzar. It is doubtful how the ceremonies of the great Day of Atonement were performed in the second Temple if there was no ark. Many Jewish writers suppose that they were performed on the stone where the ark formerly stood.

Prideaux thinks that there must have been an ark in Herod's temple: but he is contradicted by Josephus, who expressly asserts that there was no ark in that temple; and by Tacitus, who states that when Pompey entered the temple, he found the shrine empty (*inania arcana*). These statements are strongly corroborated by the fact of there being no representation of an ark on the triumphal arch of Titus.

At the N.-w. corner of the Temple stood a fortress called the *Turris Antonia*. A Roman garrison was quartered in

this fortress (*παρεμβολή*), which communicated with the court of the Gentiles by two flights of *steps* (*οἱ ἀναβαθμοί*), so that the soldiers could descend into the Temple in order to put a stop to any tumult which might arise at the great festivals, when there was always a great crowd of people in the Temple.

In Acts xxi. we read that the chief captain carried off St. Paul into this fortress (*τὴν παρεμβολήν*, A.V. *the castle*), and that the apostle made his speech to the people from these steps (*τῶν ἀναβαθμῶν*, A.V. *the stairs*).

68. **Synagogues** (*συναγωγαί*). In almost every place in Judæa, and in all the larger cities of the Roman Empire, in which Jews resided, was a synagogue, or building used for the purpose of religious worship. In many places there were several synagogues, and it is said that as many as 480 of them existed in Jerusalem. On the east side of the synagogue was an ark or chest, in which the book of the law was kept. The women were separated from the men, and sat by themselves in a chamber from which they could hear and see all that passed without being seen themselves. Some persons who were of more importance than the rest, were called *Elders*, and sat on the east side with their backs to the ark, and the rest of the congregation sat facing them.

Our Lord (Matt. xxiii. 6) reproached the Pharisees for affecting *the chief seats in the synagogue* (*τὰς πρωτοκαθεδρίας τῶν συναγωγῶν*).

The chief ruler of the synagogue (*ἀρχισυνάγωγος*) is called by Jewish writers the *Angel* or messenger of the congregation. Hence perhaps the presidents of the Asiatic churches are called *Angels* in the Revelation.

These rulers appear to have had the power of inflicting punishment on offenders; thus our Lord prophesies to his disciples (Matt. x. 17), *They shall scourge you in their synagogues*. As the Jews were forbidden (Deut. xxv. 3) to give more than forty stripes, for fear of exceeding this number they limited the number of stripes to thirty-nine. Thus St. Paul says (2 Cor. xi. 24) that he received *five times of the Jews forty stripes save one*.

The times of the synagogue service were three days a-week, besides holy-days, and thrice on every one of those days. The service consisted of (1) prayers, (2) reading the scriptures, and (3) preaching and expounding upon them.

(1) For their prayers they had a set form or liturgy. Prieaux remarks, that as our Lord spared not freely to tell the Jews of the corruptions into which they had fallen, yet never found fault with them for using set forms, but on the contrary, joined with them in the usual synagogue service, and moreover taught them

own disciples a set form of prayer, it cannot be contrary to the will of God to use set forms of prayer in his public service.

(2) The reading of the Scriptures consisted of (a) the *Kiriath Shema*, namely, parts of Deut. vi. and xi., and Numb. xv.; (b) the reading of the law, which was divided into 53 or 54 sections, called *Paraschioth*, and (c) the reading of the Prophets, which were divided into 54 sections, called *Hapthoroth*. The reading of the Prophets were first introduced when the reading of the law was forbidden by Antiochus Epiphanes.

The *Law* comprised the five books of Moses; the *Prophets* included the books of Joshua, Judges, Samuel, Kings, and Chronicles, which were called by the Jews *the former Prophets*; and the four greater prophets (except Daniel), and the twelve lesser prophets, which the Jews called *the latter Prophets*. The book of Daniel and the rest of the Scriptures were not read in the synagogue on ordinary days, but some portions of Ruth, Esther, Ezra, and Nehemiah were read on their solemn days.

From the account given in Luke iv. we find that the lesson (or hapthorah) for the day began in the time of our Lord with the *first* verse of Isaiah lxi. This hapthorah in the service of the Jews at the present time begins with the *tenth* verse. Some think that the Jews have altered this hapthorah, knowing the use which our Lord made of it; but Alford doubts whether the Rabbinical cycle of lessons were yet in use, and thinks that our Lord did not read this passage of Isaiah as being part of the lesson of the day.

Wordsworth thinks that our Lord stood up to read the lesson of the day, and after that was done there was given him in addition (*ἐπεδόθη*) the roll of Isaiah, from which he chose the passage before us and expounded it.

In the synagogues of the Greek Jews the version of the LXX. was used, but in those of the native Jews the Scriptures were read in Hebrew. Accordingly, after the captivity an interpreter was employed, as the Jews had forgotten their original language. The reader whispered one or more verses in the ear of the interpreter, who whispered aloud to the people in their own language what had been thus whispered to him. There is an allusion to this custom in Matt. x. 27, *What you hear in the ear* (*εἰς τὸ οὖς*), *that preach ye upon the housetops*.

(3) The third part of the synagogue service consisted in expounding the Scriptures, and preaching to the people from them. The first was performed at the time of reading them, the other after the reading of both the law and the prophets was over. Our Lord taught the Jews in their synagogues in both these ways. When he came to Nazareth, where he had been brought up, he was called out as a member of that synagogue to read the *hapthorah*. He first stood up and read it, and then sat down and expounded it (Luke iv.). But in all other synagogues, of which he was not a member, he taught the people in sermons, after the

reading of the law and the prophets was over. So also St. Paul, when he arrived at Antioch in Pisidia, went with his companions into the synagogue; and after the reading of the Law and the Prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren, if ye have any word of exhortation* (παράκλησις) *for the people, say on. Then Paul stood up, and said, . . .* (Acts xiii. 15). (See Prideaux's Connection.)

The synagogues were not only places set apart for religious worship, but also schools where youths were instructed. The teachers sat down, and their pupils stood before them (or perhaps sat on lower seats, as Lamy supposes). Thus St. Paul says that he was brought up at the feet of Gamaliel (Acts xxii. 3).

Those who had been guilty of any notorious crime were cast out of the synagogue and excommunicated, that is, excluded from partaking with the rest in the religious services which were performed there. Thus we read in John ix. 22, that the Jews came to a resolution that *whoever confessed that Jesus was the Christ, he should be put out of the synagogue* (ἀποσυνάγωγος γίνηται).

69. Oratories (προσευχαί. *In quâ te quero proseucha*. Juvenal). Josephus and Philo seem to make no distinction between the synagogues and the oratories, but Prideaux and others assert that the oratories were used only for private devotion, and always stood without the walls of a town, in high places, or on the banks of rivers; whereas the synagogues were built within the cities to which they belonged, and were used for public worship.

In a few passages in the N. T. where προσευχή is translated *prayer* in the A. V., some commentators render it *prayer-house*, or *oratory*. Thus in Luke vi. 12, it is said of our Lord ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ, which the A. V. renders, *he continued all night in prayer to God*; but Campbell, Whitby, and others render the passage, *he continued all night in the proseucha* (or *prayer-house*) of God. So also in Acts xvi. 13, οὗ ἐνομιζέτο προσευχῇ εἶναι is rendered in the A. V. *where prayer was wont to be made*, but some translate it, *where an oratory* (or *proseucha*) *was allowed to be by the law*.

And in Acts xvi. 16, πορευομένων ἡμῶν εἰς προσευχήν, as we went to prayer, A. V. is translated by some, as we went to the oratory.

70. The Sanhedrim (τὸ συνέδριον, called also τὸ πρεσβυτέριον τοῦ λαοῦ, Luke xxii. 66, and ἡ γερονσία, Acts v. 21) was the supreme council of the Jews.

Some say that it was derived from the 72 elders, whom Moses appointed to assist him in the government, but it is more probable that it was first established in the time of the Maccabees. It consisted of 70 (or, as some say, of 72)

persons, over whom were a president and two vice-presidents. The high priest was generally, but not always, the president of the Sanhedrim.

Before Judæa became a Roman province, the Sanhedrim had power of life and death, and it decided all cases of appeals from the inferior courts. Our Lord was brought before this tribunal on a charge of blasphemy. Stephen also was brought before the same council on a similar charge (Acts vi.).

Whether the Sanhedrim retained the power of life and death under the Roman government is a disputed point.

(a) Those who think that they had no such power argue from the speech of the Jews to Pilate, *It is not lawful for us to put any man to death* (John xviii. 31), and assert that the stoning of Stephen was a tumultuary act, or judgment of zeal, pointing out that no actual sentence was pronounced by the court against him. (Acts vii.)

(b) Those who assert that they retained the power of capital punishment, think that when the Jews told Pilate that it was not lawful for them to put any man to death, they merely meant that it was not lawful for them to do so on the day on which they were to eat the Passover. They observe also that the usual forms of a trial were gone through in the case of Stephen, that he made his defence before his judges, that the witnesses according to the law cast the first stones at him, and laid their garments at the feet of Saul. From Pilate's words to the Jews, *Take ye him, and judge him according to your law* (John xviii. 31), they infer that the Jews had the power of putting our Lord to death. And Josephus says that the Roman emperors gave the Jews full liberty of enjoying their ancient laws and privileges, which seems to prove that they still possessed the power of inflicting capital punishment.

71. According to the Talmudical writers, in every city containing above 120 inhabitants, there was a smaller council of 23 judges, who decided petty causes; and in villages where the number of inhabitants was under 120, an inferior tribunal of three judges. Josephus however mentions neither of these councils, but says that the court next below the Sanhedrim consisted of seven members.

The following passage clearly alludes to the Sanhedrim and these lesser councils.

Matt. v. 22. *Whosoever is angry with his brother without a cause (εἰκῇ) shall be in danger of the judgment (ἐνοχος ἔσται τῇ κρίσει, that is, of the lesser council of 23 judges); and whosoever shall say to his brother, Raca (ῥακά, vain fellow, a term of contempt) shall be in danger of the council (ἐνοχος ἔσται τῇ συνέδριῳ, that is, of*

the great Sanhedrim, which had the power of inflicting a heavier punishment than the court of 23 judges); *but whosoever shall say, Thou fool* (μωρὸν, a term of gross abuse, signifying apostate) *shall be in danger of hell fire* (εἰς τὴν γέενναν τοῦ πυρός), i.e. shall be in danger of being burnt alive in the valley of Hinnom, which was the severest of all capital punishments. (See Art. 66 b.)

Some think that the reference to arbitrators mentioned in 1 Cor. vi. is derived from the court of three judges.

72. To the above-mentioned courts belonged the following officers: *a. ὑπηρέται* (attendants, A.V. *ministers*), who probably corresponded with our messengers; *b. πράκτορες* (bailiffs, A.V. *officers*), who levied the fines imposed by the courts; *c. βασανιστῆς* (tormentors, from βάσανος, *torture*), who examined the prisoners by torture. This charge devolved upon the jailers; hence, βασανιστής is rendered *jailer* in the A.V.

73. **The Court of the Areopagus.** This tribunal was held at Athens, on the Areopagus, or hill called *Mars' Hill*; it took cognizance of all matters relating to religion, and was said to have been instituted by Cecrops the founder of Athens.

Some say that St. Paul was accused before this tribunal as *a setter forth of strange gods, because he preached Jesus and the resurrection* (Acts xvii.). Others deny that St. Paul was put upon his trial on this occasion, supposing that he merely made an harangue to the Athenians from the Areopagus, which was a convenient place for such a purpose. It is true that ἐπιλαβόμενοι generally means only a gentle act of leading aside, but in other places it intimates something more, as in xvi. 19, xviii. 17, xxi. 30.

74. We read in Acts xix. 39, that Demetrius the town-clerk (γραμματεὺς, see Art. 48) told the Ephesians that if there was any inquiry into other matters it should be decided *in a lawful assembly*. The Greek words are ἐν τῇ ἐννόμῳ ἐκκλησίᾳ, which ought to be translated, *in the lawful assembly*, the translators of the A. V. having neglected to give the force of the article in this as in many other passages. The assembly here alluded to was probably that belonging to the district of Ephesus.

CHAPTER VII.

ON THE METHODS OF COMPUTING TIME MENTIONED IN THE NEW TESTAMENT.—JEWISH FESTIVALS.

75. The Hebrews reckoned the date of events from different eras, at different times. Thus we find that they reckoned from the lives of the patriarchs (Gen. vii. 11); from the exodus (Exod. xix. 1); from the building of the temple (1 Kings ix. 10); from the reigns of their kings (Kings *passim*); from the commencement of the Babylonish captivity (Ezek. xl. 1); from the year when Seleucus Nicanor obtained the sovereignty (Maccabees); and they now reckon from the creation of the world.

The writers of the N. T. appear to have reckoned events from the commencement of the reigns of the Roman Emperors, or that of their own princes.

Thus we have: (Matt. ii. 1), *In the days of Herod the king.* (Luke i. 5), *There was in the days of Herod.* (Luke iii. 1), *In the fifteenth year of the reign of Tiberius Caesar.*

76. **Years.** The Jews had four sorts of years, or rather each year with them had four periods from which its commencement was reckoned.

The *year of Cattle* began at the month Elul, which corresponded with part of August and September. The *year of Trees* began at the month Shebat, which corresponds with part of January and February. The *Civil year* began on the first of the month Tisri, which corresponds with part of September and October. The *Ecclesiastical year* began on the first day of the month Nisan, which corresponds with part of March and April. Some place all the Jewish months one month later, making Nisan to correspond with part of April and May.

77. **The Sabbatical Year.** Every seventh year was a sabbatical year, or year of rest. In the sabbatical year the land lay fallow; whatever sprang up spontaneously from the soil belonged to the strangers, servants, and cattle; and such debts as had been contracted during the six preceding years were remitted.

It is doubtful (Smith's *Dictionary of the Bible*) whether this remission was final or merely lasted through the year, so that

debts could not be *claimed* during the year, but might be paid voluntarily during the year, and that the payment of them might be enforced when the year was ended.

78. The Year of Jubilee. Every fiftieth year was an extra-sabbatical year or year of jubilee. On the year of jubilee the land lay fallow, God having promised a triple produce of the lands every sixth year, in order to compensate for the loss of the harvest on the sabbatical years and the year of jubilee. On this year also all estates reverted to their original owners, excepting houses in walled towns. Slaves also were set at liberty.

The servitude of a *Hebrew* slave lasted only for six years; but at the expiration of that period, if the slave preferred to remain in his master's service, the master bored the ear of the slave with an awl against the doorpost, and he then remained a slave until the year of jubilee. This is the opinion of Jewish writers, and is corroborated by Josephus; but some maintain that slaves whose ears were bored remained slaves for ever. (See Smith's *Dictionary of the Bible*.) On the year of jubilee all slaves, even those who were not of Hebrew extraction, were set at liberty. (Lev. xxv. 10.)

Josephus asserts that debts were remitted on the year of Jubilee, as well as on the Sabbatical year, but there is no mention of such remission in the O. T., and it is expressly denied by other authorities.

The meaning of the word *Jubilee* is doubtful; the general opinion is that it is derived from the Hebrew word *jobel*, a loud rushing sound, such as the blast of a horn. Some however think that the word signifies *remission*. The LXX. generally renders it by ἀφεςις, or ἀφίσεως σημάσια, but in one passage it is rendered by φώνη σάλπιγγος, the sound of a trumpet.

In Luke iv. 19, our Lord says that he was sent to *preach the acceptable (δεκτόν) year of the Lord*. This is an allusion to the year of Jubilee. Hence Tertullian and some others have inferred that our Saviour's ministry lasted only one year. In reality it lasted more than three years, for four distinct Passovers are mentioned in the Gospels.

79. Months. The Jews reckoned by lunar months, as was the case with other ancient nations. They began the month when the new moon appeared.

Out of every nineteen years, seven were intercalary, a month being intercalated in those years, so that the year consisted of thirteen months instead of twelve.

80. Weeks. The Jewish Sabbath coincided with our Saturday. Their week accordingly began with Sunday, which they called one of the week (*μία σαββάτων*). Friday is called by St. Mark *προσάββατον*, *sabbath-evene* (xv. 42), and it is also called *παρασκευή*, *the preparation*, in Matt. xxvii. 62, Mark xv. 42, Luke xxiii. 54, and John xix. 31.

St. John always uses the singular *σάββατον* for the sabbath, and the plural *σάββατα* (dative *σάββασι*), for the week. But the other Evangelists are not so exact in their use of these terms. Thus the plural *σάββατα* is used by them both for the week and for the sabbath-day. St. Mark and St. Luke also use the singular *σάββατον* for the week.

(Luke xviii. 12), *Νηστεύω δις τοῦ σαββάτου*, *I fast twice in the week*. (Mark xvi. 9), *πρώτη σαββάτου*, *the first day of the week*. In these phrases *πρώτη* and *μία* agree with *ἡμέρα*, which is understood.

81. Days. The Jews reckoned their days from evening to evening. The entire period of twenty-four hours was called *νυχθήμερον*. Their day therefore began at six in the evening, but the day generally alluded to in the N. T. is the *civil* day, which began at six in the morning, and ended at six in the evening.

Thus in Matt. xx. 9, *the eleventh hour* answers to 5 P.M.; in Acts ii. 15, *the third hour of the day* answers to 9 A.M.; and in Acts iii. 1, *τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην*, *at the hour of prayer, being the ninth hour*, answers to 3 P.M.

The Jews had two hours of prayer, namely, the third hour, (i.e. 9 A.M.), when they offered the morning sacrifice, and the ninth hour (i.e. 3 P.M.), when they offered the evening sacrifice (Acts iii. 1). Thus also Cornelius says in Acts x. 30, *Four days ago I was fasting until this hour*, namely, the ninth hour, or the hour of prayer. The Jews used to abstain from drinking wine until after the morning sacrifice, which circumstance explains St. Peter's defence of the Christians, in Acts ii. 15, *These are not drunken, seeing it is but the third hour of the day*.

Pious persons used to pray three times a-day, the other time of prayer being the sixth hour of the day, or noon. Thus Daniel prayed three times a-day, and we read in Psalm lv., *At evening, and at morning, and at noon I will pray unto thee*. The Apostolical Constitutions, Tertullian, and Theodoret intimate that it was the custom of the early Christians to pray three times a-day.

We read also in Acts x. 9, that St. Peter *went up upon the housetop to pray about the sixth hour*, i.e. at twelve o'clock at noon.

82. Watches. The Jews originally divided the night into

three watches of four hours each, but in our Lord's time they appear to have adopted the Roman method of dividing the night into four watches of three hours each.

The names of these watches are given in Mark xiii. 35 : *Watch therefore, for ye know not when the master of the house cometh, at even (ὅψις), or at midnight (μεσονυκτίου), or at the cock-crowing (ἀλεκτροφωνίας), or in the morning (πρωί).*

St. Mark (xiv. 30) notices a second cock-crowing, whereas the other Evangelists, in the parallel passages, mention only one. This discrepancy may be accounted for by the fact, that heathen nations observed two cock-crowings, and the Jews three. When the cock crew after Peter's third denial of his Master, it was the second or principal cock-crowing, and this is therefore the only one that is mentioned by the other three Evangelists.

Evenings. The Jews reckoned two evenings, the first of which began at the ninth hour (i.e. at 3 P.M.), and the other at the eleventh hour (i.e. at 5 P.M.).

Thus the Paschal lamb was required to be sacrificed *between the two evenings*,¹ (Ex. xii. 6), and our Lord, the antitype of the Paschal lamb, expired at the ninth hour, and was taken down from the cross at the eleventh hour.

These two evenings are distinctly mentioned in Matt. xiv. In verse 15 we read, *when it was evening (ὅψιας γενομένης) his disciples came unto him (i.e. our Lord).* This must refer to the first evening. Our Lord then fed the multitude, and sent them away, and went up into a mountain to pray, and *when the evening was come (ὅψιας γενομένης) he was there alone* (ver. 23). This must refer to the second evening.

83. Jewish Festivals. The Jews had three principal festivals, namely, the *Passover*, the feast of *Pentecost*, and the feast of *Tabernacles*. On these festivals all the males were obliged to go up to Jerusalem to attend the worship of God. Sometimes females also went up thither at these festivals, but their attendance was not compulsory. These festivals were instituted by Moses at the command of God, as also were the feast, or rather fast, of *Expiation*, and the feast of *Trumpets*.

Besides these feasts, the Jews observed also other feasts which were only of human institution. The most important were the feast of *Purim*, or Lots, which commemorated the deliverance of the Jews from the plot of Haman, as is recorded in the book of Esther; and the feast of *Dedication* (τὰ τεύχαινα) instituted by Judas Maccabæus to commemorate

¹ This is the translation given in the margin of our Bibles; the text has *in the evening*.

the purifying of the second temple after it had been polluted by Antiochus Epiphanes.

84. The **Passover** was instituted to commemorate the destroying angel's *passing over* the houses of the Israelites, when he smote the firstborn of the Egyptians. The Greek word for the Passover is τὸ πάσχα (indecl.), which is used in the N. T. not only for the feast itself, but also for the lamb that was killed on the first day of the feast.

Thus St. Paul calls Christ, *our Passover*, i.e. *our Paschal Lamb* (1 Cor. v. 7). *Christ our Passover* (πάσχα) *is sacrificed for us*; and in St. John our Lord is called *the Lamb of God which taketh away the sins of the world* (John i. 29).

The Passover commenced on the evening of the 14th of Nisan, and continued for seven whole days, i.e. until the 21st. During its continuance no leavened bread might be eaten, hence it is also called τὰ ἄζυμα (*a negative and ζύμη leaven*), i.e. *the feast of unleavened bread*.

Mark xiv. 1. ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. *After two days was the feast of the passover and of unleavened bread*, A. V. In this passage many commentators assert that *καὶ* should not be translated *and*, but *even*.

Although the Jews were commanded to eat unleavened bread for seven days only, and the passover began on the evening of the fourteenth; yet in order to be more exact in fulfilling the law, they always began to eat it on the fourteenth. Hence the day of the passover is called the first day of unleavened bread in the N. T. (Matt. xxvi. 17, Mark xiv. 12).

The day before the Passover was called (παρσκευῇ) *the preparation of the Passover* (John xix. 14).

The fifteenth day might however with strict propriety be called the first day of unleavened bread, since, according to the Jewish computation, that day began on the evening of the 14th. Some speak of the days of unleavened bread as if they constituted a distinct feast from that of the passover, instead of being a continuation of the same feast. The entire feast therefore lasted for seven whole days of twenty-four hours each, or from the evening of the 14th until the evening of the 21st; and the Jews still further lengthened the duration of the feast by beginning to use unleavened bread on the morning of the 14th. But this practice was an innovation of their own, and was not required by the law.

The paschal lamb (τὸ πάσχα) was to be a male without

blemish; it was to be slain between the 9th and 11th hours (i.e. between 8 and 5 in the afternoon); it was to be roasted whole, and eaten by the family or company which sacrificed it. What remained was to be burned; no part was to be left until the morning. The Jews were also ordered to eat it *with shoes on their feet, and staves in their hands* (Ex. xii. 11), as if they were about to commence a journey. The passover was moreover to be eaten *with bitter herbs*; the Jews therefore used to eat with the passover a salad of bitter herbs, with a thick sauce called *charoseth*, in remembrance of the mortar which they had used in making bricks in the land of Egypt.

At one part of the feast the Jews ate a piece of unleavened bread with the bitter herbs, dipping the bread into the *charoseth*. This custom is alluded to in the following passages: Matt. xxvi. 23, *He that dippeth his hand with me in the dish* (τῷ τρυβλίῳ). Mark xiv. 20, *It is one of the twelve that dippeth with me in the dish* (τῷ τρυβλίῳ). The dish here mentioned was clearly that which contained the *charoseth*. John xiii. 26, *He it is to whom I shall give a sop* (τὸ ψωμίου, it should be rendered *the sop*) *when I have dipped it*, A.V. This evidently refers to the custom of dipping a piece of bread into the dish which contained the *charoseth*.

The Jews used to drink four cups of wine at the paschal feast; the third cup was called *the cup of blessing*, as it was over this cup that they blessed God after the supper. It was at this part of the paschal supper that our Lord took the cup, saying, *This cup is the new testament in my blood* (Luke xxii. 20). St. Paul alludes to the circumstance in 1 Cor. x. 16, *The cup of blessing* (τὸ ποτήριον τῆς εὐλογίας) *which we bless, is it not the communion of the blood of Christ?*

Over the fourth or last cup the Jews used to recite the *Great Hallel*, or hymn of praise, consisting of the 115th and three following psalms. Thus we read that our Lord and his disciples, after they had eaten the passover, *sang a hymn and went out to the mount of Olives* (Matt. xxvi. 30).

The feast of the Passover corresponds with Good Friday, on which our Church commemorates the crucifixion of our Lord; and all the ceremonies of this feast were types of his sufferings and death.

Thus the paschal lamb was to be *without blemish*; and our Saviour is accordingly called a *Lamb without blemish and without spot* (ἄμωμος καὶ ἁπλός, 1 Pet. i. 19); *not a bone of it was to be broken* (Ex. xii. 46); and we read that when the soldiers had broken the legs of the two thieves, *they came to Jesus, and saw that he was dead already, and they brake not his legs* (John xix. 33).

The Passover was to be sacrificed *between the evenings*, i.e. between 3 and 5 in the afternoon; at that precise time our Lord's death took place: *about the ninth hour* (i.e. at 3 P.M.) *Jesus yielded up the ghost* (Matt. xxvii. 46—50).

The blood of the paschal lamb being sprinkled on the door-posts saved the Israelites from the destroying angel (Ex. xii. 13); so the blood of Christ is called *the blood of sprinkling* (1 Pet. i. 2; Heb. xii. 24, *τὸ αἷμα τοῦ παντισμοῦ*), and saves sinners from the wrath of God.

85. The feast of **Pentecost** (Πεντηκοστή) was so called because it was kept on the fiftieth day after the first day of unleavened bread. It was also called *the feast of weeks*, because it was kept seven weeks after the passover; the *feast of harvest*, and *the day of firstfruits*, because at this feast the Jews returned thanks to God for the harvest, and offered to him the firstfruits of the wheat harvest. The Jews also commemorated the giving of the law on mount Sinai at this feast. The feast of Pentecost lasted only one day.

Pentecost answers to the Christian festival of Whitsunday, to which it bears a typical reference. For as the old law was given at the feast of Pentecost, and on that day the firstfruits were presented to God, so on Whitsunday we commemorate the confirmation of the new law by the effusion of the Holy Spirit upon the Apostles and firstfruits of the Christian Church (*vid.* Acts ii. 4).

86. The feast of **Tabernacles** (σκηνοπηγία, John vii. 2, from σκῆνος, *a tent*, and πῆγνυμι, *to fix*) commemorated the dwelling of the Israelites in tents during their wanderings in the desert. It lasted for seven days, and began on the 15th of Tisri, which answers to the beginning of October. This feast was typical of our Lord's dwelling in the tabernacle of his body, but there is no Christian festival which corresponds with it. During the continuance of this feast the Jews used to dwell in tents, and carry branches of palm-trees, singing *Hosannah* (ὡσαννά, *save now*), by which words, taken out of the 118th psalm, they prayed for the coming of the Messiah.

Those Jews who believed our Lord to be the Messiah conducted him into Jerusalem on the day which our Church now celebrates as Palm Sunday, and we read that on that occasion they carried *branches of palm-trees* (*τὰ βῆλα τῶν φοινίκων*) and sang *hosanna* (Matt. xxi. 9); thereby acknowledging that the Messiah was come, and that the petition which they had so often put up to heaven at the feast of Tabernacles was at length accomplished.

On each day of this feast, which the Jews considered the greatest of all their festivals, they used to fetch water from the pool of Siloam, which they carried to the Temple with great pomp, and poured upon the altar (John vii. 37). See Art. 94 i.

87. The feast of *Trumpets* was held on the first day of Tisri, which was the commencement of the civil year of the Jews. It is not mentioned in the N. T.

The feast of *Purim*, or of Lots, was instituted to commemorate the deliverance of the Jews from the plot of Haman, as is narrated in the book of Esther. Haman cast lots to determine on what days the Jews were to be massacred, and the lots put off the intended massacre until Esther was enabled to defeat his machinations. This feast is not mentioned in the N. T.

The feast of *Dedication* (τὰ ἐγκαίνια, John x. 22) was instituted by Judas Maccabæus to commemorate the purifying of the Temple, after it had been polluted by Antiochus Epiphanes.

We read in John x. that our Lord was present at this feast, and hence we may conclude that he recognized the right of the Church to institute ceremonies and festivals.

88. The *Feast* (or rather, as it is more properly called, *Fast*) of *Atonement*, or *Day of Expiation* (ἡ νηστεία) was held on the tenth day of Tisri, i.e. near the end of September. The Jews in later times introduced several other fasts, but this was the only one enjoined by the law. At this fast they used to *afflict their souls*, and eat nothing during the whole day.

This is the fast which is alluded to in Acts xxvii. 9, *when sailing was now dangerous, because the fast was now already past*, ὅντος ἤδη ἐπισφαλοῦς τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθῆναι. Storms are generally prevalent at the beginning of October, after the period of the autumnal equinox.

At this feast the high-priest offered a bullock as a sin-offering for himself and his family, and a ram for a burnt-offering. He then took two goats as a sin-offering for the people, and a ram for a burnt-offering, and cast lots to see which of the two goats was to be sacrificed. The other goat was called the *scapegoat*, and after all the sacrifices were completed, the high-priest *laid both his hands on the head of this live goat, and confessed all the iniquities of the children of Israel, putting them upon the head of the goat. The goat was then sent away by the hand of a fit man into the wilderness.*

Before the high-priest began the sacrifices, he was directed

to wash his whole body, and put on robes of white linen, which he wore only on that day. The blood of the two sin-offerings was to be sprinkled seven times upon and before the mercy-seat, and seven times on the horns of the altar of incense (Beausobre says, on the horns of both altars) For this purpose he was permitted on this day alone to enter the Holy of Holies. At the time of the evening sacrifice he offered burnt-offerings for himself and the people. (See Levit. xvi.)

All the ceremonies appointed for the day of atonement are eminently typical of the atonement made by Jesus Christ for our sins.

1. Our Lord commenced his ministry with personal purification at his baptism.

2. Soon after he was led by the Holy Spirit into the wilderness, as the scapegoat who *bore our sins*.

3. As our spiritual High-priest he entered once for all into the most holy place (Heaven), to make intercession for us.

4. The two goats are typical of his double nature, human and divine.

CHAPTER VIII.

TABLES OF MONEY, WEIGHTS, AND MEASURES, MENTIONED IN THE NEW TESTAMENT.

89. Money.

λεπτὸν (A.V. *mite*) = $\frac{1}{4}$ of a quadrans.

Mark xii. 42. λεπτὰ δύο ὃ ἐστὶ κοδράντης, *two mites which make a farthing.*

κοδράντης (A.V. *farthing*) = 2 lepta, or mites = $\frac{1}{2}$ of an assarius.

ἀσάριον (A.V. *farthing*) = 4 κοδράνται = 8 lepta.

Ἀσάριον is the Greek form of the Latin *as*, which was originally the tenth part of the *denarius*, and was worth about three farthings; but afterwards, owing to the depreciation of the Roman coinage, the *denarius* contained 16 *ases*, and the value of the *as* was a little less than a half-penny.

Matt. x. 29. οὐχὶ δύο στρουθία ἀσσαρίων πωλεῖται; *are not two sparrows sold for a farthing?*

δηνάριον (A.V. *penny*, N.T. *passim*) = 16 assaria = $7\frac{1}{2}d$.

This is the usual computation of the value of the denarius, but its original value was about $8\frac{1}{2}d$., and if, as many suppose, the reduction of weight did not take place until the time of Nero, the denarii mentioned by the Evangelists must have been of the original weight and value.

δραχμή (A.V. *piece of silver*) about $7\frac{1}{2}d$.

This is the usual computation. Originally the drachma was worth $9\frac{1}{2}d$., but in later times the weight of the drachma was reduced, so that in the time of our Lord it was nearly equivalent to the denarius. But it is not so clear that the denarius was then worth only $7\frac{1}{2}d$.

Luke xv. 8. τίς γυνή δραχμάς ἔχουσα δέκα; *What woman having ten pieces of silver?*

δίδραχμον (A.V. *tribute money*, or *tribute*) = 2 drachmæ, 1s. 3d.

Matt. xvii. 24. Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα; *Does not your master pay tribute? (τὰ δίδραχμα = the customary tribute of the didrachm, see Art. 34 b). The didrachm was nearly*

equivalent to the Jewish half-shekel, which every adult male among the Jews paid yearly towards the service of the temple. The payment of this tax was compulsory under the Levitical dispensation; under the Roman government it was voluntary, until Vespasian made it compulsory again, and applied it to the use of the Capitol at Rome. It is evident from the passage quoted above, that the payment of the tax there mentioned was voluntary; and therefore the passage cannot refer (as some suppose) to the capitation-tax paid to the Roman Emperor. This tax was first collected after the return from the captivity; it was then the third part of a shekel (Neh. x. 32), but it must have been subsequently raised, since in our Saviour's time it was two drachmæ, which were equivalent to half-a-shekel. The tax of half-a-shekel mentioned in Exod. xxx. 13, does not appear to have been a recurring tax.

στατήρ (A.V. *piece of money*, about 2s. 6d.).

Matt. xvii. 27. *εὐρήσεις στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ, thou shalt find a piece of money; that take and give unto them for me and thee.*

The stater was worth 4 drachmæ, and from the above passage we may conclude that it was very nearly equivalent to the Jewish shekel. It was probably worth a little more than the shekel.

ἀργύριον (A.V. *piece of money*).

Matt. xxvi. 15. *οἱ δὲ ἔσθησαν αὐτῷ τριάκοντα ἀργύρια, and they covenanted with him for (weighed to him, Scholefield) thirty pieces of silver.* These pieces of money were probably shekels or tetradrachms. Thirty shekels was the price of the life of a servant (Exod. xxi. 32). Three shekels are mentioned in the O.T.: the ordinary shekel, the shekel of the sanctuary (Exod. xxx. 13), and the king's shekel (2 Sam. xiv. 26). In the present case it is probable that the sacred shekel is intended. We have stated in the preceding note that this was a little less than the stater: it may be reckoned approximately at 2s. 6d. of our money (Bp. Cumberland says that it was worth 2s. 4½d.), and thus the value of the thirty shekels must have been about £3 15s. But the precise value of the shekel is a subject of much dispute.

Acts xix. 19. *εὗρον ἀργυρίον μυριάδας πέντε, They found it fifty thousand pieces of silver.* The coin intended in this passage is probably the Attic drachma, in which case the sum would amount to £1,562 10s.

τάλαντον (A.V. *talent*).

Matt. xxv. 15. *καὶ ὁ μὲν ἔδωκε πέντε τάλαντα, and to one he gave five talents.*

It is difficult, and perhaps of not much importance to

determine what kind of talent is intended by the writers of the N.T. The word is used indefinitely by the Evangelists for a *large sum of money* (Matt. xviii. 24; xxv. etc.). The value of the Jewish silver talent is a disputed point; Bp. Cumberland calculates it at £353 11s. 10d. Dr. Smith, in his *Dictionary of Antiquities*, calculates the value of the Attic talent at £243 15s., or in round numbers, £240.

μνᾶ (A.V. a *pound*). The talent contained 60 minæ, hence the value of the Attic mina was £4 1s. 3d., or in round numbers, £4.

The Hebrew mina (or *maneh*) was equal to 60 sacred shekels (Ezek. xlv. 12), or about £7 10s. It is doubtful which kind of mina is intended in the following passage:—

Luke xix. 13. καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, *And he called his ten servants and delivered to them ten pounds.*

90. Measures of Length.

πῆχυς (A.V. *cubit*), 21 inches.

The πῆχυς was derived from the ordinary length of a man's arm from the elbow to the end of the middle finger. Some think that it was the length of the arm from the elbow to the wrist: but the former measure is the most natural, and therefore the most probable. It is, however, obvious that this measure would give no absolute and invariable standard, and accordingly commentators differ concerning the length of the cubit, some estimating it at 21, others at 17½ inches.

Matt. vi. 27. τίς δὲ ἐξ ὑμῶν μεμινῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; A.V. *Which of you by taking thought can add one cubit to his stature?* Some think that πῆχυς is used metaphorically in this passage for a *short space of time*, as the English word *span* is used for any *short duration*, e.g. *Thou hast made my days as it were a span long* (Ps. xxxix. 5). Accordingly they render the words, *Which of you by taking thought can add a short space of time to his life?* This interpretation is confirmed by the parallel passage in Luke xii. 26, where our Lord speaks of this addition as a *very small thing* (ἐλάχιστον); whereas adding a cubit to one's stature would be a very great thing.

ὀργυιὰ (A.V. a *fathom*) about 6 feet.

The ὀργυιὰ was equal to the distance between the two hands stretched out, including the breast. It exceeded the Roman passus or *pace*, by a little more than a fifth.

Acts xxvii. 28. βολίσαντες εὗρον ὀργυιάς εἴκοσι, A.V. *they sounded and found it twenty fathoms.*

100 TABLES OF MONEY, WEIGHTS, AND MEASURES

στάδιον or στάδιος (A.V. *a furlong*). About a furlong. It was the eighth part of a Roman mile.

John xi. 18. ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολυμῶν ὡς ἀπὸ σταδίων δεκαπέντε, *Now Bethany was nigh to Jerusalem, about fifteen furlongs off.*

μῖλιον (A.V. *a mile*), 1,618 yards.

The word is formed from the Latin *mille*, the Roman mile containing a thousand paces (*mille passuum*), or 5,000 Roman feet. The Roman foot was a little less than the English, and the Roman mile contained 142 yards less than the English statute mile.

Matt. v. 41. ὅστις σε ἀγαρεύσει μῖλιον ἓν, A.V. *Whosoever shall compel thee to go with him one mile.*

σαββάτου ὁδός (A.V. *a sabbath day's journey*), about $\frac{3}{4}$ of a mile.

The distance to which a Jew might travel on the sabbath day was limited to 2,000 cubits beyond the walls of the city in which he dwelt, because that was the distance between the tabernacle and the *innermost* tents of the Israelites' camp in the wilderness. There is, however, some uncertainty with respect to the length of the cubit, and the length of the sabbath day's journey has been differently estimated by different writers. Epiphanius estimates it at six Greek stadia, or $\frac{3}{4}$ of a Roman mile, which, as we have stated above, was a little less than the English statute mile.

Acts i. 12. ἀπὸ ὄρους τοῦ καλουμένου Ἑλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλήμ, σαββάτου ἔχον ὁδόν, *from the mount called Olivet, which is from Jerusalem a sabbath day's journey.* In Luke xxiv. 50, the Ascension is said to have taken place from Bethany, which village was fifteen stadia from Jerusalem; we must therefore conclude that the term Bethany is used there not for the village of that name, but for the surrounding district; and that the spot from which our Lord ascended, although forming part of that district, was yet on that part of Olivet which was included within the limits of a sabbath day's journey.

91. Liquid Measures.

ξέστης (Lat. *sextarius*, A.V. *a pot*), very nearly 1 pint.

This is the value of the ξέστης given in Smith's *Dictionary of Antiquities*; some of the earlier writers say that it contained $1\frac{1}{2}$ pints.

Mark vii. 4. βαπτισμὸς ποτηρίων καὶ ξεστῶν, A.V. *the washing of cups and pots.*

μετρητής (A.V. *a firkin*), nearly 9 gallons.

John ii. 6. χωρῶσαι ἀνά μετρητὰς δύο ἢ τρεῖς, A.V. *containing two or three firkins apiece.*

There is much dispute with respect to the μετρητῆς mentioned in this passage, some calculating it at $7\frac{1}{2}$ gallons, while Calmet reduces it to 6, Lamy to 4, and Le Clerc to less than 3 gallons. It is probable that the measure spoken of in this passage is the Attic metretes, which contained 72 ξισταί, and was therefore very nearly equal to 9 English gallons. (See Alford's note on the passage.)

βάτος (A.V. *a measure*).

The βάτος is probably the same as the Hebrew *bath*. Josephus says that it was equal to the Attic μετρητῆς, and contained 72 ξισταί. The *bath* was the same as the *ephah*.

Luke xvi. 6. ἑκατὸν βάτους ἑλαιῶν, A.V. *a hundred measures of oil.*

92. Dry Measures.

σάρον (A.V. *a measure*), about 3 gallons.

The σάρον was probably the same as the Hebrew *seah*, which was one-third of a *bath* or *ephah*.

Luke xiii. 21. ἀλείρου σάρα τριά, A.V. *three measures of meal.*

κόρος (A.V. *a measure*), about 90 gallons.

The κόρος is supposed to be the same as the Hebrew *cor* or *homer*, which contained 10 *baths* or *ephahs*.

Luke xvi. 7. ἑκατὸν κόρους σίτου, A.V. *a hundred measures of wheat.*

CHAPTER IX.

QUOTATIONS IN THE NEW TESTAMENT.

93. The quotations from the O.T. in the New are sometimes taken from the Hebrew text, sometimes from the Septuagint version, and occasionally they differ from both. These quotations are preceded by certain introductory formulæ, such as, *that it might be fulfilled which was spoken by the prophet; as it is written; the Scripture says; wherefore he saith* (διὸ λέγει, Eph. v. 14); *wherefore it is contained in the Scripture* (διότι περιέχει ἐν τῇ γραφῇ, 1 Pet. ii. 6), etc. These quotations are sometimes introduced to support or illustrate an argument, sometimes to show the fulfilment of a prophecy. And the fulfilment of such prophecies is sometimes accomplished literally, as, *Behold, I send my messenger before thy face, which shall prepare thy way before thee* (Mal. iii. 1, quoted in Matt. xi. 10): sometimes it is accomplished in a spiritual sense, as is generally the case where the prophecy and its fulfilment stand to each other in the relation of type and antitype; thus, *a bone of him shall not be broken* (Exod. xii. 46) which is spoken of the paschal lamb, is applied by John (xix. 36) to Christ, the antitype of whom the paschal lamb was a type: sometimes the passages quoted from the O.T. are adapted by the writers of the New to incidents which happened in their own time; such passages have been termed "quotations in the way of illustration;" thus Jeremiah xxxi. 15 is quoted in Matt. ii. 17, 18, *In Ramah there was a voice heard . . . Rachel weeping for her children*. It may however be questioned whether, in this and similar cases, there is not in the circumstance narrated in the N.T. a spiritual accomplishment of that mentioned in the Old; thus Rachel may be regarded as the type of those mothers who lamented the loss of their children who were massacred at Bethlehem.

94. In several passages quoted from the O.T. by the writers of the New, there is some difficulty in reconciling the quotation either with the original Hebrew or the Septuagint Version. Among the most important of such passages are the following:

a. Matt. ii. 6. *And thou Bethlehem, in the land of Juda, art not the least* (οὐδαμῶς ἐλαχίστη εἶ) *among the princes of Juda*.

Heb., Micah v. 2. Thou Bethlehem Ephratah, though thou be little.

LXX. Thou Bethlehem, house of Ephratah, art few in number.

1. In the Heb. and LXX. Bethlehem is called Bethlehem *Ephratah*, to distinguish it from another Bethlehem belonging to the tribe of Zabulon. This appellation is omitted by St. Matthew.

2. Matthew has *art not the least*, whereas the Hebrew has (though) *thou be little*. D reads *μή* not interrogatively instead of *ὀδδαμῶς*, as also do the Old Latin Version and the Latin Fathers. Some point the Hebrew and Septuagint interrogatively, in which case the question implies a negative answer, and therefore agrees in sense with the quotation in Matthew. It must be remembered also that the words are the answer of the Sanhedrim, and not a citation by the Evangelist himself.

b. Matt. ii. 23. *That it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.*

There is no such passage in the O. T. But we find from the New that Nazarene was a term of reproach among the Jews. Thus Nathaniel says to Philip, *Can any good come out of Nazareth?* (John i. 46). Our Saviour's mean condition is often alluded to by the prophets, e.g. *He was despised and rejected of men* (Isa. liii. 3).

It is also to be observed that Matthew quotes the prophets generally, and not any particular prophet, therefore we may conclude that he does not refer to any particular passage, but to the general tenor of the Prophetic writings.

c. Matt. iv. 15, 16. *The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light, &c.*

Heb., Isa. ix. 1, 2. At first he lightly afflicted the land of Zabulon and the land of Naphtali, and afterwards did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light.

LXX. Act quickly (*ταχὺ ποίει*), region of Zabulon, the land of Nephthalim, and the rest who inhabit the seashore, and beyond Jordan, Galilee of the Gentiles. Ye people who walk in darkness, behold a great light, &c.

In the LXX. the passage is scarcely intelligible; but Matthew evidently quotes from the Hebrew, which he paraphrases. The words, *The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles*, are taken from the first sentence and placed in the second. Bloomfield and others say that the Hebrew is wrongly translated in our A.V.

d. Matt. viii. 17. *Himself took our infirmities* (*ἀσθενείας*) *and bare our sicknesses* (*νόσους*).

Heb., Isa. liii. 4. He hath borne our griefs, and carried our sorrows.

LXX. He bears our sins, and is in sorrow for us.

It is probable that the prophecy in Isaiah had a double fulfilment. Bodily disease is the effect of sin; when, therefore, our Lord cured the diseases of the Jews, he took away the temporal punishment of their sins; when he suffered on the cross, he took away the eternal punishment of the sins of all believers. The passage is also quoted in 1 Pet. ii. 24, *Who his own self bare our sins.*

e. Matt. xii. 20. *Till he send forth judgment unto victory* (ἕως ἂν ἐκβάλῃ εἰς νίκην τὴν κρίσιν).

Heb., Isa. xlii. 3. He shall bring forth judgment unto truth.

LXX. But will bring forth judgment unto truth.

The Hebrew word which is translated *judgment*, may also be rendered *the cause to be judged*, and thus to *send forth his cause unto truth* means, to vindicate the truth of his cause, and has therefore the same signification as *to send forth his cause unto victory*. The rest of the quotation does not agree with the Septuagint, which inserts the names Jacob and Israel, and makes the whole description apply to them and not to the Messiah. Instead of *in his name shall the nations trust*, the Hebrew has *the isles shall wait for his law*. Dr. Randolph thinks that the passage is taken from some old translation agreeing very nearly with the Hebrew.

f. Matt. xv. 9. *But in vain do they worship me, teaching for doctrines the commandments of men.*

Isa. xxix. 13. And their fear towards me is taught by the precepts of men.

The clause *in vain do they worship me* is not found in the Hebrew. The quotation is taken from the Septuagint.

g. Matt. xxvii. 9, 10. *Then was fulfilled that which was spoken by Jeremy the prophet (διὰ Ἱερεμίου τοῦ προφήτου), saying, And they took (ἔλαβον) the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them (ἔδωκαν) for the potter's field, as the Lord appointed me.*

Heb., Zech. xi. 13. Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

LXX. Put them into the smelting furnace, and I will see whether it is proof, in like manner as I have been proved by them. So I took the thirty pieces of silver, and threw them down in the house of the Lord for the smelting furnace.

In the first place, the prophecy is quoted from Jeremiah, whereas it is found in Zechariah. Commentators have proposed various solutions of this difficulty.

1. One cursive reads Ζεχαρίου instead of Ἱερεμίου; and in some cursives, in two mss. of the Old Latin, and in two other

vss. the word *Ἱερεμίου* is wanting; but the balance of authority is greatly in favour of the common reading. The hypothesis that the transcribers of the early mss. mistook ΖΠΙΟΥ (the abbreviation for *Ζεχαρίου*) for ΙΠΙΟΥ (*Ἱερεμίου*) is merely a conjecture of a few critics.

2. Lightfoot supposes that as the prophecies of Jeremiah were placed at the commencement of the prophetical writings, the title *Jeremiah* was applied to the whole of that part of the Bible, just as the part which commenced with the law of Moses was called *the Law*, and the part commencing with the Psalms was called *the Psalms*. This solution is ingenious rather than satisfactory. It is not clear, says Dr. Davidson, that Jeremiah ever stood at the head of one division in preference to Isaiah.

3. Other commentators assert that the 9th, 10th, and 11th chapters now found in the prophecies of Zechariah were really written by Jeremiah.

4. Alford says that "the citation is probably quoted from memory and inaccurately."

Wordsworth thinks that the name of one prophet is substituted for another to teach us not to regard the prophets as the authors of their prophecies, but to trace them to divine inspiration. In support of this opinion he cites Chrysostom and Eusebius, who believed that the prophecy which we now read in Zechariah had in the first instance been delivered by Jeremiah.

In the second place, the passage in Matthew does not agree with the Hebrew, still less with the Septuagint. One or two mss. and two of the Syriac vss. read *ἔδωκα*, *I gave*, instead of *ἔδωκαν*, in which case *ἔλαβον* must be translated *I took*, instead of *they took*. This alteration will bring the passage nearer to the Hebrew text, but there remains still considerable discrepancy, and moreover, the balance of authorities is greatly against the alteration.

A. Luke iv. 18. *To preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised* (κηρύξει αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἄφεσι).

Heb., Isa. lxi. 1. To proclaim liberty to the captives, and the opening of the prison to them that are bound.

LXX. To preach deliverance to the captives, and recovering of sight to the blind.

Instead of *the opening of the prison to them that are bound*, the Septuagint has *recovering of sight to the blind*.

Some suppose that, as our Lord read the chapter of Isaiah in the synagogue, he read it in Hebrew; but that the Evangelist, who wrote for the Greek Jews, added the clause found in the Septuagint, which was the version commonly used by them.

Others, however, maintain that the Septuagint was used generally in the services of the Jewish synagogues, the Hebrew being

a dead language in the time of our Lord; and if this view be adopted, it is necessary to adopt some hypothesis similar to the previous one, to account for the insertion of the clause which is found only in the Hebrew.

i. John vii. 38. *He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.*

These words are not found in the O. T. Erasmus takes away the comma between *he that believeth on me* and *as the Scripture hath said*, and renders it, *qui in me credit ut Scriptura monet*. Others suppose that the general tenor of the Scriptures is referred to, and not any particular passage.

Others say that it is merely an allusion to a sacred ceremony of the Jews. On each day of the feast of Tabernacles they used to draw water out of Siloam, which they brought with great pomp to the temple, and poured on the altar to denote their praying then for the blessing of rain (Randolph). The feast of Tabernacles lasted for seven days, but there was nothing to distinguish the seventh from the other days of the feast, or to account for its being called the *great* day of the feast; on the other hand, the eighth day was a solemn assembly and feast-Sabbath; it is mentioned in connection with the feast in Numbers xxix., it was held in great estimation by the Jews, and might have been, by an easy licence, called "the last, the great day of the feast." But there is this difficulty. It is generally admitted that the outpouring of the water did not take place on the eighth day. Alford thinks that the eighth day is here meant, and that our Saviour's words refer to the well-known ceremony of the feast, which had been performed on each of the seven previous days, and which the Jews now missed on the eighth day.

j. St. John xix. 37. *They shall look on him whom they pierced.*

Heb., Zech. xii. 10. *They shall look upon me whom they have pierced.*

The Septuagint differs from both. Several mss. of the Hebrew read *him* instead of *me*, and this reading is adopted by Archbishop Newcome in his version of Zechariah. But the discrepancy is merely an apparent one; the Evangelist speaks of the Messiah, whereas in the prophecy of Zechariah it is the Messiah himself who speaks.

k. Acts ii. 25, 28. *I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.*

This quotation, which is taken from Psalm xvi. 8—11, agrees with the LXX., but differs from the Hebrew. The Hebrew has *I have set the Lord* instead of *I foresaw the Lord*; *my glory re-*

joiceth instead of *my tongue was glad*; and *in thy presence is fulness of joy* instead of *thou shalt make me full of joy with thy countenance*. But the most important difference is that *thy Holy One* is plural in the Hebrew, but singular in the quotation, as it is in all the ancient vss., and in many mss. of the Hebrew. It is therefore probable that the common reading of the Hebrew text is incorrect.

l. Acts vii. 43. *I will carry you away beyond Babylon* (μεροικῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος).

Heb., Amos v. 27. Beyond Damascus.

LXX. Beyond Damascus.

One or two mss. read Damascus. The discrepancy is merely apparent, since the Jews were carried beyond both Damascus and Babylon.

m. Acts viii. 33. *In his humiliation his judgment* (κρίσις) *was taken away, and who shall declare his generation* (γενεάν)? *for his life is taken from the earth*.

Heb., Isa. liii. 8. He was taken from prison and from judgment, and who shall declare his generation, for he was cut off out of the land of the living.

LXX. In his humiliation his judgment (κρίσις) was taken away. Who shall declare his generation (γενεάν)? for his life is taken from the earth.

This quotation agrees with the Septuagint, but differs from the Hebrew. Bishop Lowth renders, *By an oppressive judgment he was taken away*. Dr. Henderson's interpretation is, *Without restraint and without a sentence he was taken away*; i.e. Pilate offered no restraint to the violence of the Jews, and delivered our Saviour into their hands without pronouncing a legal sentence upon him. If we adopt either of these interpretations, the quotation will agree in meaning with the Hebrew, although the words do not correspond. Alford thinks that the words *his generation* mean "the wickedness of his cotemporaries;" Wordsworth, "his duration, i.e., his eternal Sonship."

n. Acts xv. 17. *That the residue of men might seek after the Lord* (ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον).

Heb., Amos ix. 12. That they may possess the remnant of Edom.

LXX. That the rest of mankind may seek the Lord.

The quotation agrees with the Septuagint, but not with the Hebrew. The LXX. evidently read the passage differently from ourselves, namely, *yidroschu*, not *yiroshu*, and *Adam* not *Edom*. Dr. Davidson thinks that the Hebrew text in this passage is corrupt.

o. Rom. x. 6, 7, 8. *Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above). Or, Who shall descend into the deep? (that is, to bring up Christ again from*

the dead). *The word is nigh thee, even in thy mouth and in thy heart.*

Heb., Deut. xxx. 12, 13, 14. It is not in heaven, that thou shouldest say, Who shall go up for us unto heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart.

LXX. It is not in heaven above, that thou shouldest say, Who shall ascend for us unto heaven, and bring it to us that we may hear it and do it? Nor is it beyond the sea, that thou shouldest say, Who will cross the sea for us, and let him bring it to us, and make it heard by us, and we will do it? The word is very near thee, in thy mouth, and in thy heart, and in thy hands to do it.

This is a free quotation from the passage in Deuteronomy, where Moses explains to the Israelites the easiness of the old covenant by proverbial phrases taken from God's transactions with them; *Who shall go up for us unto heaven* refers to the delivery of the law from heaven, and *Who shall go over the sea for us* refers to the passage of the Red Sea by the Israelites. St. Paul uses the like phrases, altering them so as to allude to Christ's death and ascension (Randolph).

p. 1 Cor. ii. 9. *As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

Heb., Isa. lxiv. 3, 4. For since the beginning of the world, men have not heard nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.

LXX. Never have we heard, nor have our eyes seen a God, besides thee, nor works such as thine, which thou wilt do for them who wait for mercy.

The quotation does not agree with the Hebrew, nor with the Septuagint, nor yet with any known vs. Origen supposed that it is taken from an apocryphal book called *The Revelation of Elias*, and some modern writers attribute it to another apocryphal book, *The Ascension of Isaiah*, but in neither of these cases would St. Paul have introduced it with the formula *as it is written*. Dr. Randolph and Bp. Lowth suppose that both the Hebrew and Septuagint in this place are corrupt, and that the Apostle quoted from some more correct copy.

Davidson says that there is no ground for supposing the Hebrew to be corrupt, and supposes that the Apostle quoted from memory.

q. 1 Cor. xv. 55. *O death, where is thy sting? O grave, where is thy victory?*

Heb., Hosea xiii. 14. O death, I will be thy plagues; O grave, I will be thy destruction.

LXX. O death, where is thy punishment? Where thy sting, O grave?

Dr. Randolph supposes that the passage in Hosea is corrupt, inasmuch as it differs from the old vss., with which the quotation in the Epistle agrees very nearly.

r. Eph. v. 14. *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light* (ἐπιφάνισαι σοὶ ὁ Χριστός).

These words are not found in any passage of the O. T. The nearest approach to them is in Isa. lx. 1, *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee*; but the resemblance is not great. Some however think that this is an adapted quotation from Jonah i. 6, *What meanest thou, O sleeper? arise!*

1. Some suppose the quotation is from some apocryphal book; but in that case the quotation would not have been introduced as Scripture, by the formula διὸ λέγει, *Wherefore he saith*.

2. Some suppose that the quotation is from a lost canonical book.

3. Others think that διὸ λέγει is put for διὸ λέγεται (*Wherefore it is said*), and suppose that the words formed part of a spiritual song which was sung in the churches.

s. Heb. i. 12. *As a vesture shalt thou fold them up* (ὥσει περιβόλαιον ἔλιξαι αὐτοῦς).

Ps. cii. 26. *As a vesture shalt thou change them.*

LXX. Like a mantle thou wilt fold them up.

κ*, D*, and a few other mss. read ἀλλάξεις, *thou wilt change*, instead of ἔλιξαι, *thou shalt fold up*, and the Vulgate also supports this reading, but the evidence in favour of the common reading (ἔλιξαι) preponderates. The quotation agrees in sense with the original. A garment is folded and laid aside, when it is changed for another.

t. Heb. x. 5. *But a body hast thou prepared for me* (σῶμα δὲ κατηρίσω μοι).

Ps. xl. 6. *Mine ears hast thou opened.*

LXX. But thou preparedst a body for me.

Some render the Hebrew *mine ears hast thou bored*, and think that the words allude to the Jewish custom respecting slaves. Hebrew slaves were set free after six years of service, unless they chose to remain in their master's service, in which case the master bored the ear of the slave, who then remained his servant for ever. There is one formidable objection to this interpretation, viz., that the Psalmist uses the plural *ears*, whereas he had only *one ear* bored. In the second place, all slaves were set free at the jubilee. Randolph and Kennicott suppose that the Hebrew text in this passage is corrupt, but this case is not the case as there is no variation in the mss.

The meaning of the Hebrew appears to be, *Thou*

all obstructions from mine ears, and communicated to me the grace of intelligence and obedience.

Wordsworth thinks that the rendering of the LXX, which is quoted by the Apostle, is a just and appropriate paraphrase of the Hebrew, and that the expression, *Thou didst train my body for thyself*, is a 'suitable explanation of the meaning of the words *'my ears hast thou opened*, which mean, Thou hast made me subject and obedient to thyself.'

u. Heb. xi. 21. *And worshipped leaning on the top of his staff* (καὶ προσέκυνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ).

Gen. xlvii. 31. And Israel bowed himself upon the bed's head.

LXX. And Israel bowed down on the head of his staff.

The quotation is from the Septuagint, which is a correct translation of the Hebrew. Our translators appear to have pointed the word differently from the LXX. There is no reason to suppose that Jacob was confined to his bed.

v. James iv. 5. *Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?* (πρὸς φθόνον ἐπιποθεῖ).

Some suppose that this is an indirect quotation from Gen. vi. 3, 5, *Every imagination of the thoughts of his heart was only evil continually.*

Others have attempted to identify the quotation with other passages of the O. T. Perhaps however the Apostle meant to refer to the general tenor of the Scriptures, which asserts that the nature of man is prone to all evil (Randolph). Wetstein, Griesbach, &c., divide the verse into two interrogative sentences, and read, *Do ye think that the Scripture speaketh in vain? Doth the spirit that dwelleth in us lust to envy?* This mode of pointing evidently removes the difficulty at once. Others join πρὸς φθόνον with ἡ γραφή λέγει, and render, *The Spirit says against envy.*

95. There are three instances of **Quotations from heathen writers** in the N. T.

All the three occur in the writings and speeches of St. Paul, who appears to have been the only one of the writers of the N.T. who was familiar with Greek literature.

a. 1 Cor. xv. 33. φθείρουσιν ἡθὴ χρηστὰ ὁμιλίας κακαί. *Evil communications corrupt good manners.* This is taken from a comedy of Menander.

b. Tit. i. 12. Κρήτες ἀεὶ ψεύσται κατὰ θηρία, γαστέρες ἀργαί. *The Cretans are always liars, evil beasts, slow bellies.* This quotation is from Epimenides. It is to be observed that St. Paul in this passage says 'a prophet of their own,' not a poet of their own. In accordance with this expression we find that the Cretans ascribed a prophetic character to Epimenides.

c. Acts xvii. 28. τοῦ γὰρ καὶ γένος ἐσμέν. *For we are also his offspring.* St. Paul introduces this quotation with the expression 'as certain of your poets have said,' and these words are accord-

ingly found in the works of more than one poet, namely, in the *Phænomena* of Aratus, and in a hymn of Cleanthes.

96. The following passages in the N. T. are alleged to be **Quotations from Apocryphal books.**

a. 2 Tim. iii. 8. *As Jannes and Jambres withstood Moses.*

Some suppose that St. Paul here quotes an Apocryphal book called *Jannes and Jambres*, which is referred to by Origen; but it is more probable that these names were traditionally preserved among the Jews as the names of Pharaoh's two chief magicians.

b. Jude ver. 9. *Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses.*

Some think that this quotation is taken from an Apocryphal book called *The Ascension of Moses*, which is quoted by Origen; but it is more probable that Jude merely refers to a tradition preserved among the Jews.

c. Jude ver. 14. *Enoch also prophesied of them, saying, The Lord cometh with ten thousands of his saints.*

This quotation is found in the Apocryphal book of Enoch, which was discovered in Abyssinia by Bruce, the celebrated traveller, and has since been translated into various languages. The mss. which were brought home by Bruce are in Ethiopic, but it is generally admitted that the book was originally composed in the Hebrew or Chaldee language. When it was written is a matter of dispute; the general opinion is that it was written after the time of Jude, at the close of the first or commencement of the second century; but Archbishop Lawrence and some others think that it was composed during the reign of Herod the Great, a short time before the birth of our Lord. However this may be, it is not probable that the Apostle really quoted the *Book of Enoch*; it is more reasonable to suppose that he quoted a prophecy of Enoch which was traditionally preserved among the Jews, and that his sanction extends no farther than the passage to which he alludes.

97. **Alleged allusions in the N. T. to Canonical works now lost.**

a. 1 Cor. v. 9. *ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, I wrote unto you in an epistle, A. V.*

Our translators do not give the force of the article. Some render *I have written to you in this* (i.e. in the present) *epistle*, and suppose that the Apostle alludes to the verses immediately preceding; but others contend that there is no

passage in the former portion of the epistle to which these words can possibly refer, and conclude that St. Paul wrote a previous epistle to the Corinthians which is now lost, and that what we call the first epistle to the Corinthians is in reality the second. Accordingly they render *ἐν τῇ ἐπιστολῇ* in the former epistle. This view is adopted by Alford, Davidson, Wordsworth, and almost all recent commentators.

b. Col. iv. 16. *τὴν ἐκ Λαοδικείας* (viz. *ἐπιστολὴν*) *the epistle from Laodicea*, A. V.

Hence some have concluded that St. Paul wrote an epistle to the Laodiceans, which is lost. The expression however is the epistle *from* Laodicea, not *to* Laodicea. It appears from this passage that St. Paul's epistles, although addressed to particular churches, were sent round to other churches to be read there; and as Laodicea lay between Ephesus and Colosse, some think that the Epistle to the Ephesians, after it had been read at Ephesus, was sent first to Laodicea and thence to Colosse, and is therefore called here *the epistle from Laodicea*. Wieseler supposes that the Epistle to Philemon is alluded to in this passage, and urges in confirmation of this view that Philemon is mentioned in the *Apostolical Constitutions* as bishop of Laodicea. An Epistle to the Laodiceans is extant, but it is evidently a forgery.

c. Acts xx. 35. *To remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*

These words are not found in any of the four Gospels, but we must not therefore conclude that they are quoted from a lost canonical work, but rather that they were preserved in the Church by tradition. St. John says that Jesus did many works which are not recorded in writing (John xxi. 25; see also John iv. 42, Matt. xi. 21).

CHAPTER X.

ALLEGED CONTRADICTIONS OF THE NEW TESTAMENT.

These may be divided into three classes :

1. Apparent discrepancies between the writers of the New Testament and profane writers.

2. Apparent discrepancies between the writers of the Old and New Testaments.

3. Apparent discrepancies between the writers of the New Testament.

Sect. 1. APPARENT DISCREPANCIES BETWEEN THE WRITERS OF THE NEW TESTAMENT AND PROFANE WRITERS.

98. Luke ii. 1, 2. *And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed* (ἀπογραφῆσθαι). *And this taxing was first made* (αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο) *when Cyrenius was governor of Syria* (ἡγεμονεύοντος τῆς Συρίας Κυρηνίου).

Objection.—We find from Josephus that Cyrenius* was not governor of Syria until about ten years after our Lord's birth.

In the first place it is to be observed that the word αὕτη is aspirated in all the printed editions of the N.T., and is written αὕτη as if it were the feminine of οὗτος, *this*. But in the oldest uncial mss. there are no breathings or accents, and therefore the word may very possibly be αὐτή, the feminine of αὐτός; in which case αὐτή ἡ ἀπογραφὴ = *the taxing itself*, or *the selfsame taxing*.

In the second place ἀπογραφὴ and ἀπογραφῆσθαι ought evidently to be rendered by cognate terms. It is manifestly incorrect to render the first *taxing*, and the second *to be enrolled*. They ought either to be rendered by *taxing* and *to be taxed*: or by *enrolment* and *to be enrolled*.

Again, τὴν οἰκουμένην (γῆν being understood) is rendered *all the world* in the A. V.; but although the expression ἡ οἰκουμένη has occasionally this meaning in the N.T. (e.g. Acts xvii. 31, Heb. i. 6), it sometimes means only *the Roman empire*, as in Acts xvii. 6, xxiv. 5, and sometimes only *Palestine*, as in Luke iv. 5, and perhaps in Acts xi. 28. In the present passage the

* Quirinus is the form found in Latin writers.

expression must be restricted either to the Roman empire, or, as some commentators think, to Palestine alone.

Finally, some take *πρώτη*, the superlative, for *προτέρα*, the comparative. The word *πρώτη* is used in this sense in two other passages of the N.T.; namely, in John i. 15, *ὅτι πρῶτος μου ἦν*, *for he was before me*, and in Acts i. 1, *τὸν μὲν πρῶτον λόγον*, *the former treatise*.

We now proceed to the solutions which have been proposed.

1. Usher, Schleusner, etc., translate the passage thus, *This enrolment was made before Cyrenius was governor of Syria*. In this translation *πρώτη* is supposed to be put for *προτέρα*, and to govern *ἡγεμονεύοντος*. But *προτέρα ἡγεμονεύοντος* is scarcely Greek; the correct phrase would be *πρότερον τοῦ ἡγεμονεύειν*, or *πρότερον τῆς ἡγεμονίας*.

2. Olshausen, Beza (in his first three editions), and others reject the verse altogether, supposing it to be a marginal gloss. This solution is negatived by the authority of the best mss.

3. Lardner and Paley think that St. Luke had two taxings or enrolments in contemplation, one of which occurred just before the birth of our Saviour, and the other ten or twelve years later when Cyrenius was governor of Syria. Accordingly they render the passage, *This was the first enrolment of Cyrenius, governor of Syria*, supposing that the title was added to the name of Cyrenius, because he was best known by that title at the time the account was written, although he acquired it after the translation which the account describes. Thus we might call Warren Hastings, *Governor Hastings*, even in describing a circumstance which occurred before he acquired that title. It is indeed possible that such an enrolment may have taken place about the time of our Lord's birth, although it is not noticed by profane historians: but in this case St. Luke would have used *τοῦ ἡγεμονεύοντος*, or *τοῦ ἡγεμόνος*. (Compare Mark ii. 26.)

4. Bishop Middleton contends that *ἡ ἀπογραφὴ πρώτη* cannot mean *the first enrolment*. The proper form according to him, would be *ἡ πρώτη ἀπογραφὴ*, or *ἡ ἀπογραφὴ ἡ πρώτη*.

It is doubtful whether any exception to this rule can be found in the New Testament. In 1 John v. 20, the Textus Receptus has *ἡ ζωὴ αἰώνιος*, but the reading is supported only by a few cursives. In recent editions we find *ζωὴ αἰώνιος*, which is the reading of N, A, B, etc. A few codices have *ἡ ζωὴ ἡ αἰώνιος*, which does not violate the rule.

Bp. Middleton, in his note on Matt. xii. 32, says that D reads *τοῦ πνεύματος ἁγίου*, in that passage, and that the reading of D in Luke xii. 10 is *τὸ πνεῦμα ἁγίου*, but in these passages the best editions have *τοῦ πνεύματος τοῦ ἁγίου*, and *τὸ ἅγιον πνεῦμα*.

In accordance with this canon of Middleton, Hales reads *αὐτὴ* not *αὐτῇ*, and renders *The taxing itself was first made*

CHAPTER X.

ALLEGED CONTRADICTIONS OF THE NEW TESTAMENT.

These may be divided into three classes :

1. Apparent discrepancies between the writers of the New Testament and profane writers.
2. Apparent discrepancies between the writers of the Old and New Testaments.
3. Apparent discrepancies between the writers of the New Testament.

Sect. 1. APPARENT DISCREPANCIES BETWEEN THE WRITERS OF THE NEW TESTAMENT AND PROFANE WRITERS.

98. Luke ii. 1, 2. *And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed* (ἀπογραφῆσθαι). *And this taxing was first made* (αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο) *when Cyrenius was governor of Syria* (ἡγεμονεύοντος τῆς Συρίας Κυρηνίου).

Objection.—We find from Josephus that Cyrenius* was not governor of Syria until about ten years after our Lord's birth.

In the first place it is to be observed that the word *αὕτη* is aspirated in all the printed editions of the N.T., and is written *αὕτη* as if it were the feminine of *οὗτος*, *this*. But in the oldest uncial mss. there are no breathings or accents, and therefore the word may very possibly be *αὐτή*, the feminine of *αὐτός*; in which case *αὐτὴ ἡ ἀπογραφὴ* = *the taxing itself*, or *the selfsame taxing*.

In the second place *ἀπογραφὴ* and *ἀπογραφῆσθαι* ought evidently to be rendered by cognate terms. It is manifestly incorrect to render the first *taxing*, and the second *to be enrolled*. They ought either to be rendered by *taxing* and *to be taxed*: or by *enrolment* and *to be enrolled*.

Again, *τὴν οἰκουμένην* (γῆν being understood) is rendered *all the world* in the A. V.; but although the expression *ἡ οἰκουμένη* has occasionally this meaning in the N.T. (e.g. Acts xvii. 31, Heb. i. 6), it sometimes means only *the Roman empire*, as in Acts xvii. 6, xxiv. 5, and sometimes only *Palestine*, as in Luke iv. 5, and perhaps in Acts xi. 28. In the present passage the

* Quirinus is the form found in Latin writers.

two sons called Antipater; it is possible, therefore, that he may have had two who were called Philip.

100. **Acts. v. 36.** *For before these days rose up Theudas . . . who was slain.*

Objection.—Josephus gives an account of a Theudas who was ringleader of an insurrection fourteen years after this speech of Gamaliel.

Answer.—It is probable that there were two persons named Theudas, both leaders of insurrections; and that Gamaliel refers to the first, Josephus to the second of these Theudases. We find that within the space of ten years there were three Judases, all leaders of insurrections.

SECT. 2. APPARENT DISCREPANCIES BETWEEN THE WRITERS OF THE OLD AND NEW TESTAMENTS.

101. **Matt. xxiii. 35.** *Zacharias son of Barachias, whom ye slew between the temple and the altar.*

Objection.—There was a Zechariah who was so slain, as is narrated in 2 Chron. xxiv., but he was the son of Jehoiada. There was also a Zechariah the son of Baruch, who was slain in the temple just before the destruction of Jerusalem; and if the passage refers to him it contains an anachronism.

Answer 1.—The Jews often had two names. Barachias and Jehoiada were perhaps different names of the same person; but the Jews in the time of our Saviour had acquired a reluctance to pronounce those names which, like that of Jehoiada, contained the sacred name of Jehovah, and our Lord therefore calls him by the name by which he was usually distinguished in his time. (Kitto's *Biblical Cyclopædia*.)

Answer 2.—~~It~~ omits τοῦ Βαραχίου, which removes the difficulty at once. Scrivener maintains that this is the correct reading; but it is supported only by a few mss., none of which are earlier than the 10th century. Alford thinks that τοῦ Βαραχίου has been inserted by mistake.

102. **Mark ii. 26.** *How he went into the house of God in the days of Abiathar the high-priest (ἐν 'Αβιάθαρ τοῦ ἀρχιερέως).*

Objection.—In 1 Sam. xxi. 1, the circumstance is said to have occurred in the high-priesthood of *Ahimelech*. Various solutions of the difficulty have been proposed.

1. Lightfoot, following Theophylact and other fathers, translates the passage, 'In the days of Abiathar, the son of the high-priest.'

2. Some think that the words *ἐν* 'Αβιάθαρ τοῦ ἀρχιερέως do not mean 'in the high-priesthood of Abiathar,' the proper Greek expression for which would be *ἐν* 'Αβιάθαρ ἀρχιερέως, thus we have (Luke iii. 2), *ἐν* ἀρχιερέων Ἄννα καὶ Καϊάφα, *Annas and Caiaphas being the high-priests.* *ἐν* 'Αβιάθαρ τοῦ ἀρχιερέως means in the time of Abiathar, who was afterwards high-priest, or, in the time of Abiathar, the well-known high-priest.

3. Alford "can hardly undertake to explain the difficulty."

4. A, C, and two of the later uncials have τοῦ ἀρχιερέως; but the article is omitted in $\aleph$, B, and the majority of the uncials; it appears therefore that the correct reading is *ἐν* 'Αβιάθαρ ἀρχιερέως, which can only mean *during the high-priesthood of Abiathar.* We must therefore suppose, either that Abiathar was joint high-priest with Ahimelech; or that Ahimelech had two names, and was also called Abiathar.

103. **Acts vii. 2.** *The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.*

Objection.—In Genesis xii. 1, Abraham's call is said to have occurred when he was at Haran or Charran.

1. Dr. Hales supposes that Abraham received two calls: the first call, which is omitted in the O.T., is the one mentioned in the Acts; the second call is narrated in Gen. xii. 1. There appears to be an allusion to the first call in Gen. xv. 7.

2. Some maintain that in Gen. xii. 1, the words are, *the Lord had said*, not 'the Lord said.' The call therefore which is there mentioned did not occur when Abraham was at Charran, but on a previous occasion, when he dwelt at Ur of the Chaldees.

Charran (Lat. *Carræ*) is celebrated in Roman history as the scene of Crassus's defeat by the Parthians, B.C. 53.

104. **Acts vii. 4.** *And from thence when his father was dead he removed him into this land.*

Objection.—This statement is said to be inconsistent with Genesis, where we find (xi. 26) *Terah lived seventy years, and begat Abram, Nahor, and Haran*, and (xii. 4) *Abram was seventy-five years old when he departed out of Haran.* If therefore Abraham left Haran after Terah's death, as St. Luke here asserts, Terah could have lived only 145 years, whereas in Gen. xi. 32 we read, *the days of Terah were two hundred and five years.*

Answer.—We must not conclude from the verse, *Terah lived seventy years and begat Abram, Nahor, and Haran,*

that Terah was only seventy years old at the birth of Abram. The verse implies that Terah was seventy years old when he begat the *eldest* of his three sons. Abraham was the *youngest* of the three, as several of the Jewish Rabbis admit, although he is mentioned the first as being the father of God's chosen people. Between the births of Terah's eldest son and Abraham there was an interval of sixty years.

105. **Acts vii. 14.** *Then sent Joseph and called his father Jacob to him, and all his kindred, threescore and fifteen souls.*

Gen. xli. 27. *All the souls of the house of Jacob which came into Egypt were threescore and ten.*

The Septuagint, in Gen. xli. 27, has seventy-five, and Stephen probably quoted from this Version.

The number seventy in Genesis is made out by reckoning Jacob's eleven sons and their descendants, with his daughter Dinah; these make up sixty-six, and Jacob himself, Joseph, and the two sons of Joseph, complete the number seventy.

In the Acts mention is made only of those who came into Egypt after Joseph was settled there, therefore Joseph and his two sons, who were already in Egypt, are not reckoned; and Jacob is mentioned separately, and is therefore also excluded from the calculation. We must reckon Jacob's sons and their descendants, who make up sixty-six as before; but Stephen specifies *all the kindred* of Jacob; we must therefore add to these sixty-six the wives of Jacob's sons, who were nine in number (the wives of Judah and Simeon being dead), and these nine make up the number seventy-five.

106. **Acts vii. 15, 16.** *So Jacob died, he and our fathers, and were carried over (μετετίθησαν) into Sychem, and laid (ἐτίθησαν) in the sepulchre which Abraham bought of the sons of Emmor the father of Sychem. In this account there are two difficulties.*

a. We find from Gen. xlix. 30, that Jacob was buried, not at Sychem, but in the field of Machpelah, which Abraham bought of Ephron the Hittite.

Answer.—The words μετετίθησαν and ἐτίθησαν do not refer to Jacob, but only to the patriarchs. The passage ought to be thus rendered:—

So Jacob died, he and our fathers; and they were carried over into Sychem, and laid in the sepulchre . . .

b. But besides this, there is another difficulty in the pas-

sage. We find from Josh. xxiv. 32, that *Jacob*, not *Abraham*, bought the parcel of ground in Sychem.

Answer 1.—Some commentators assert that 'Αβρααμ is an interpolation which has crept into the text from the margin, the right reading being ὁ ὠνίστατο, *which he (i.e. Jacob) bought*, and not ὁ 'Αβρααμ ὠνίστατο, *which Abraham bought*. The common reading is however found in all the best mss. and vss.

Answer 2.—Dr. Wordsworth supposes that Abraham also bought a parcel of ground in Sychem from a man named Hamor, who was not the same as the Emmor or Hamor from whom Jacob purchased another (or perhaps repurchased the same) piece of land. We read in Gen. xii. 7, that Abraham built an altar at Shechem; it is highly probable that he purchased a site for the altar, as Jacob did, when he built an altar at or near the same place (Gen. xxiii. 17—20).

107. *Acts xiii. 20. He divided their land to them by lot. And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet.*

It is impossible to reconcile this with the chronology of the O. T. Scaliger calls this passage the '*crux Chronologorum*.' But it is useless to give any of the different attempts that have been made to solve the difficulty, since the true reading (as restored by Lachmann on the authority of A, B, C, and some vss.) entirely removes the difficulty. The passage according to Lachmann is, 'he divided their land to them by lot about the space of four hundred and fifty years, and after that he gave them judges until Samuel the prophet.'

From the birth of Isaac, until the time when the Israelites entered into possession of the promised land, was about 450 years.

In A, B, C, and also in *κ*, *καὶ μετὰ ταῦτα* comes after ὡς ἔτεσι τετρακισίοις καὶ πενήκοντα, and not before it, as in the reading of the Textus Receptus. D omits *μετὰ ταῦτα* altogether.

108. *1 Cor. x. 8. And fell in one day, three and twenty thousand.* We read in Numb. xxv. 9, that *those that died in the plague were twenty and four thousand*.

1. Grotius says that Moses includes in the 24,000 the thousand who fell by the sword of Phineas and the Judges of Israel (Numb. xxv. 5).

2. Calvin and others suppose that the number of those who actually perished was between 23,000 and 24,000. In both the passages round numbers are given; the writer in the O. T. giving

the approximate number above the exact number, the writer in the N.T. giving that below it.

109. Gal. iii. 17. *The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul.*

Gen. xv. 13. *Thy seed shall be a stranger in a land that is not theirs and shall serve them, and they shall afflict them four hundred years.*

1. Some suppose that in the passage in Genesis the time is reckoned in round numbers, as in Acts vii. 6.

2. Others suppose that the 400 years are to be reckoned from the birth of Isaac; the 430 from the date of Abraham's call.

The Israelites actually sojourned in Egypt only 215 years, yet the time of their sojourning is stated to be 400 or 430 years in several passages of Scripture. This sojourning must therefore be reckoned, not from the time when the Israelites went into Egypt, but from Abraham's call, as appears from the reading of the Samaritan Pentateuch in Exod. xii. 40. *Now the sojourning of the children of Israel, which they (and their forefathers) sojourned (in the land of Canaan, and) in the land of Egypt, was four hundred and thirty years.* The words in brackets are omitted in the Hebrew text, and the reading of the Samaritan Pentateuch, as Kennicott maintains, is probably the true one.

110. Heb. ix. 4. *Which had the golden censer (θυμιατήριον), and the ark of the covenant overlaid round about with gold, wherein (ἐν ᾗ) was the golden pot that had manna and Aaron's rod that budded, and the tables of the covenant.*

1. *θυμιατήριον.*

(a) The censer used in the ceremonies of the day of atonement is called *πυρεῖον* in Exodus, and there is no direction there that it should be made of gold; hence some think that *θυμιατήριον* means the altar of incense. This altar stood without the veil, and not inside the Holy of Holies; but the passage does not assert that the *θυμιατήριον* was in the second tabernacle, in the same manner that the candlestick and table were in (ἐν) the first tabernacle. It says that the second tabernacle had (ἔχουσα) the golden *θυμιατήριον*, i.e. that the *θυμιατήριον* belonged to that tabernacle. In confirmation of this view, they refer to Exod. xxx. 6, where directions are given to place the altar of incense before the mercy-seat.

(b) Others observe that if the censer is called *πυρεῖον* in Exodus, the altar of incense is called *θυσιαστήριον θυμιάματος*. The word *θυμιατήριον* may mean either *censer* or *altar of incense*, and it is used by Josephus in both these senses. Moreover the

author of the Hebrews appears to make a distinction between the *golden* censer and the ark *overlaid about with gold*; hence they infer that the passage does not refer to the altar of incense, which, like the ark, was not golden, but overlaid round about with gold. There is no direction in Leviticus or Exodus about the censer used on the day of atonement being made of gold, but the Mishna* lays great stress on its being made of fine gold, and it is very possible that the Jewish tradition may be correct about the material of which it was formed.

It is however difficult to explain how this censer could be laid up in the holy of holies, as the passage seems to suggest, seeing that the high-priest entered there only once in the year. Some think that it was left there by the high-priest until he replaced it next year by another censer. Others maintain that the holy of holies is said to have the censer, because it was brought there once a year, and used only there.

2. *Wherein (ἐν ᾧ) was the golden pot, etc.*

The pot of manna (Exod. xvi. 32), and Aaron's rod (Num. xvii. 10) were laid up in the Tabernacle, but appear to have been lost before the Temple of Solomon was built, for we are told in 1 Kings viii. 9 that there was nothing in the ark except the two tables of stone. (See Art. 67.)

(a) Bishop Patrick thinks that the pot and rod were laid up *before* the ark and not *in* it, and observes that it is not said in the Old Testament that they were placed in the ark, but before the testimony. And he explains in this way the passage in Hebrews; asserting that *ἐν* does not always signify *in*, but may sometimes be rendered *by*, and that it must be so rendered here.

But *ἐν* is used also for the tables of stone, which certainly were *in* the ark, and it is strange that the same preposition should be used of the tables *in* the ark, and the pot and rod *by* or *before* the ark.

(b) Some suppose that *ἐν ᾧ* refers not to *κιβωτὸν* the immediate antecedent, but to *σκηνήν* in the preceding verse, and render *in which tabernacle*, not *in which ark*, and think that the rod and pot not being *in* the ark in the Temple of Solomon, does not necessarily imply that they were lost.

(c) Others maintain that the writer of the epistle is speaking of the Tabernacle, not of the Temple of Solomon.

* The Talmud is a Hebrew work, containing a digest of Jewish laws and traditions. It consists of two parts, the *Mishna*, or text, and the *Gemara*, or commentary. The Mishna was written about 200 A.D. The Gemara is a later writing.

Sect. 3. APPARENT DISCREPANCIES BETWEEN THE WRITERS OF THE NEW TESTAMENT.

111. We now proceed to give a brief explanation of some of the most important of the discrepancies alleged to exist between the writers of the N. T. With respect to these discrepancies Paley has well observed in his *Evidences* that, 'We ought not to deny the truth of a narrative because those who relate it differ a little in the circumstances. The characteristic of human testimony is substantial truth under circumstantial variety. The experience of courts of justice proves this. We may take the accounts of the death of the marquis of Argyle as an instance. Clarendon says that he was condemned and hanged on the same day. Four other historians say that he was condemned on the Saturday, and beheaded on the Monday after. Yet no one doubts whether the marquis of Argyle was executed or not.

'Much also of the discrepancy between the N.T. writers arises from omission, which is always an uncertain ground of objection. And these differences will be more striking when men do not write regular histories, but merely brief memoirs; that is, where they narrate, not all the circumstances of their history, but only such passages as were suggested to them by their particular design at the time of writing, as was the case with the four Evangelists.'

112. **Matt. iv., Luke iv.** The three temptations of our Lord are recorded by St. Luke in a different order from St. Matthew. St. Matthew gives the temptation—1. of appetite, 2. of vanity, 3. of ambition; St. Luke gives the temptation—1. of appetite, 2. of ambition, 3. of vanity. St. Matthew, following the order of time, gives the three temptations as they actually occurred. St. Luke, who follows the order of place, brings together the two temptations in the wilderness.

113*. In the Gospel narrative of the healing of the Gadarene demoniac (Mat. viii. 8—24, Mark v. 1—30, Luke viii. 26—39) a discrepancy meets us. St. Matthew speaks of two demoniacs, St. Mark and St. Luke mention only one.

Answer 1.—One of the two men was a more notable person in the country than the other.

Answer 2.—One of them was so much the fiercer of the two, that little note was taken of the other.

113. **Matt. viii. 5—10, Luke vii. 1—10.** St. Luke says that the centurion sent the elders to Jesus; St. Matthew says that he went in person. This discrepancy is reconciled by commentators on the principle *Qui facit per alterum, facit per se.*

114. **Matt. xvii. 1.** *And after six days.* **Luke ix. 28.** *About eight days after.*

The discrepancy is reconciled by supposing that Luke reckons inclusively (i.e. that he includes the first and last days, which were only parts of a day), whilst Matthew reckons exclusively (that is, reckons only the six entire days).

As an illustration of this method of reckoning inclusively, we may observe that our Saviour's death occurred soon after three o'clock in the evening of the Friday, and that he rose about day-break on the following Sunday. The interval does not amount to two—much less to three—entire days; yet our Lord is said '*after three days to rise again*,' Mark viii. 31; and we find also in Matt. xii. 40, *As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.* It has been proposed to render *μετὰ τρεῖς ἡμέρας* in the above passage of St. Mark, and in some few other passages, *within three days*, which would remove the ambiguity. The Jews evidently understood the phrase *μετὰ τρεῖς ἡμέρας* to mean *on the third day*, for they requested Pilate to order that a watch should be kept until the third day (ἕως τῆς τρίτης ἡμέρας, Matt. xxvii. 64).

115. **Matt. xx. 29; Mark x. 46; Luke xviii. 35.** 1. Matthew speaks of two blind men; Mark and Luke mention only one, whom Mark calls Bartimæus. 2. Matthew and Mark say that the miracle was performed when our Lord was leaving Jericho; Luke, as he was approaching to Jericho.

Some think that our Lord performed two miracles. He healed one blind man on entering Jericho, as recorded by St. Luke; he healed two blind men on leaving Jericho, which is the miracle recorded by Matthew and Mark; but Mark only mentions one of the two, whose name (Bartimæus) he gives, probably because he was the better known of the two. St. Mark does not say that our Lord healed no one than one.

Whitby maintains that St. Luke refers to the same miracle as the other two Evangelists, and thinks that the words of St. Luke, *ἐν τῇ ἐγγύσει αὐτὸν*, ought not to be rendered *as he was come nigh*, as in the A.V., but *when he near*, which would be as applicable to his leaving as to approaching Jericho.

Lord "offers no explanation of the difficulty."

3. **Matt. xxvi. 8.** *When his disciples saw it, they had intention, saying, &c.*

John xii. 4. *Then saith one of his disciples, Judas Iscariot, &c.* (See also Mark xiv. 4.)

Judas alone made the speech through covetousness, as John states, but some of the others probably assented to his objection, and the rest tacitly agreed to it, although not from the same motives as Judas.

117. **Matt. xxvi. 21.** *And as they did eat, he said, Verily, I say unto you, that one of you shall betray me;* so also **Mark xiv. 18.** **St. Luke (xxii. 21)** records this speech after the institution of the Eucharist, that is, after the Paschal supper was eaten. It is generally supposed that Luke's order is the true one. Davidson, however, says, that although Luke places this speech after the account of the institution of the Eucharist, it was possibly spoken before; and is inclined to believe that it was spoken during the Paschal supper, as is recorded by Matthew and Mark. He supposes that Luke defers the account of this conversation until after the time when it actually occurred, so as not to interrupt his account of the Paschal supper, and the institution of the Eucharist.

118. **Matt. xxvi. 71.** *Another maid saw him, and said.* **Mark xiv. 69.** *And a maid (properly the maid, ἡ παιδίσκη) saw him again and began to say.*

We find from **John xviii. 25, 26, Luke xxii. 58, 59**, that several persons challenged Peter before his second denial. Out of these Matthew enumerates two different maids, whereas St. Mark states that the same maid challenged him twice. The narratives of the Evangelists are so concise that we cannot suppose them to mention all the events that occurred. One Evangelist selects certain events out of the number, another selects other events perfectly distinct from the first, but equally true. Thus it is probable that in this instance Peter was challenged by several persons, and also by some of them more than once.

119. **Matt. xxvii. 5** says that *Judas went and hanged himself* (ἀπήγγατο).

In **Acts i. 18** we read, *and falling headlong* (πρηνὴς γενόμενος), *he (i.e. Judas) burst asunder in the midst* (ἐλάκησε μέσος), *and all his bowels gushed out.*

Some suppose that the rope broke, and Judas fell down with such violence that his bowels gushed out.

Others think the word ἀπήγγατο refers not to actual strangulation, but to some sudden spasm of suffocation caused by his deep remorse, and that during this spasm he fell down and his bowels gushed out, as is related in the Acts.

Alford says that the accounts of the death of Judas cannot be reconciled.

120. **Matt. xxvii. 34.** *They gave him vinegar to drink mingled with gall* (ὄξος μετὰ χολῆς μεμιγμένον).

Mark xv. 23. *They gave him wine mingled with myrrh* (οἶνον ἐμυρρημαμένον).

ὄζος was the term applied to the cheap sour wine used by the lower classes, like the *vin ordinaire* of the French. Wine mingled with myrrh and other spices was given to criminals undergoing punishment to produce stupefaction.

St. John probably refers to a later stage of the crucifixion, when he says that the soldiers filled a sponge with vinegar, and put it to his mouth (John xix. 29).

121. The Inscription on the Cross is given differently by the four Evangelists: thus we read, Matt. xxvii. 37, *This is Jesus the king of the Jews.* Mark xv. 26, *The king of the Jews.* Luke xxiii. 38, *This is the king of the Jews.* John xix. 19, *Jesus of Nazareth the king of the Jews.*

We find from Luke xxiii. 38, and John xix. 19, that the inscription was written in three languages, viz. Greek, Latin, and Hebrew. Probably St. Matthew gives the Hebrew inscription, John the Greek, and Mark and Luke the Latin; except that Luke adds the words, *This is.*

122. Matt. xxvii. 44. *The thieves also cast the same in his teeth.*

Luke xxiii. 39. *And one of the malefactors railed on him, saying . . .*

Chrysostom, Jerome, and other fathers suppose that at first both reviled our Lord, but that afterwards one repented, while the other continued to reproach him. Matthew refers to the period when they both reviled our Lord; Luke to the time when one had become penitent, but the other continued his reproaches.

123. Matt. xxvii. 54. *The centurion, and they that were with him, feared, saying, Truly this was the Son of God.* **Luke xxiii. 47.** *The centurion glorified God, saying, Certainly this was a righteous man* (ἄνθρωπος οὗτος δίκαιος ἦν). **Mark xv. 39.** *Truly this man was the Son of God.*

The Just One (ὁ δίκαιος) was a recognized title of the Messiah, and is therefore equivalent to the appellation *the Son of God*. Thus we have (Acts iii. 14), *Ye denied the Holy One and the Just*; and our Lord is called by Pilate's wife (Matt. xxvii. 19) *that just man* (see however Art. 62); so also we read in Acts vii. 52, *they have slain them which showed before of the coming of the Just One*. In Luke xxiii. 47, grammatical strictness requires the article (ὁ δίκαιος), but Middleton suggests that the centurion spoke in Latin, in which language there is no article, *hic vir Justus erat*, and that Luke translated his words literally, and therefore omits the article in the Greek.

124. **Matt. xxvii. 61; Mark xv. 47; Luke xxiii. 55; John xx.**

There is some difficulty in reconciling the accounts given by the different Evangelists, of the visits of the women to our Lord's sepulchre. Alford 'attempts no harmony of the accounts, 'believing all such attempts to be fruitless.'

1. Matthew and Mark mentions only one angel, Luke and John mention two. The one angel was seen in the *μνημεῖον* or sepulchre, at the door of the *τάφος* or tomb, at the visit of Mary and Salome; it is probable that he had removed from the outside of the tomb, and had rejoined the other angel in the interior, between the visit of Mary and Salome and the second visit of Mary Magdalene.

2. Luke's words imply that *several* women prepared spices for the interment, and visited the sepulchre on the first day of the week (xxiii. 55, xxiv. 1), and this account is corroborated by the speech of Mary Magdalene in John xx. 2, *we know not where they have laid him*. Matthew and Mark mention only the two Marys (Matt. xxvii. 61, Mark xv. 47).

3. Some suppose that two distinct parties of women visited the sepulchre on the evening of the day of the crucifixion, since we find from Luke xxiii. 56, that some women returned and bought their spices *before* the Sabbath, whereas we read in Mark xvi. 1, that *the Sabbath was past* when the two Marys and Salome bought their spices. The A.V. in this verse translates *ἡγόρασαν* *had bought*, but there is no necessity to adopt this translation, which gives a very unusual meaning of the first aorist; it is not an improbable supposition that *some* of the women returned and bought their spices on the Friday, but that the two Marys stayed longer at the sepulchre, and were therefore compelled to wait until the Sabbath was past before they made their purchase.

125. **Mark xv. 25.** *And it was the third hour, and they crucified him.*

John xix. 14. *It was about the sixth hour, and he saith unto the Jews, Behold your King.*

1. Some say that the true reading of the passage quoted from John is *τρίτη*, the copyists having mistaken Γ (3)* for ϵ (6). In confirmation of this opinion they observe that *τρίτη* is found in D and a few other mss. Almost all the mss. however have *ἕκτη*, so this explanation is untenable.

Others assert that by the words, *it was the third hour*, Mark

the ancients did not write numbers at full length, but with initial letters: thus α, β, γ, stood for 1, 2, 3, respectively.

merely meant that the third hour was passed. The Jews regarded only the divisions of the day at which prayers and sacrifice were offered at the Temple, neglecting the intermediate hours whenever great accuracy was not required. Thus the third hour gave its name to all the space between the third and sixth hours.

3. But the most probable explanation is that given by Townson in his 'Discourses on the Four Gospels,' which is adopted also by Greswell, Townsend, Davidson, and others. Townson shows that John's computation of hours in his Gospel agrees with our own, rather than with the Jewish and Roman methods.

Accordingly, John asserts that our Lord was brought forth at six o'clock in the morning; the period between six o'clock and nine o'clock was occupied by the trial and condemnation of the two robbers, the message from Pilate's wife, his attempt to persuade the Jews to release Christ in consequence thereof (Matt. xxvii. 19), and in the procession to Calvary, and the necessary preparations for execution. At nine o'clock in the morning (or at the third hour, according to the Jewish and Roman computation, which is followed by Mark and the other two Evangelists), our Lord was actually crucified.

4. Alford rejects this theory about the computation of hours, and says that 'the difficulty is insuperable.'

126. **John xix. 17.** *And he (i.e. Jesus) bearing his cross went forth.*

Matt. xxvii. 32. *They found a man of Cyrene, Simon by name, him they compelled (ἡγγάγευσαν, see Art. 28) to bear his cross. (See also Mark xv. 21, Luke xxiii. 26.)*

Whitby supposes that our Lord carried the cross part of the way, and that he was too weak to carry it any farther, so Simon of Cyrene was *pressed* for the service. Some of the Gnostics maintained that this Simon of Cyrene was crucified instead of our Saviour.

127. **Acts ix. 7.** *And the men which journeyed with him stood speechless (ἑννεοί), hearing a voice (ἀκούοντες μὲν τῆς φωνῆς, it should be translated the voice) but seeing no man.*

Acts xxii. 9. *And they that were with me . . . heard not the voice (οὐκ ἤκουσαν τὴν φωνήν).*

The first passage is taken from Luke's account of Paul's conversion; the second is taken from Paul's own account of the same event, in his speech to the Jews from *the stairs* (ἀναβαθμοί, see Art. 67). In his speech before Agrippa (Acts xxvi.) he again narrates the history of his conversion,

but does not mention the circumstance of the voice being unintelligible to his companions. The two passages contain a seeming contradiction, not a real one; in the first a genitive is put after ἀκούω, in the latter an accusative; now ἀκούω with a genitive means simply *to hear*, ἀκούω with an accusative means *to hear and understand*; we may conclude therefore that Paul's companions *heard* the sound of the voice, *but did not understand* the words which were uttered.

128. The appearances of Christ to his disciples after his resurrection.

Townson, in his 'Discourse on the Evangelical History from 'the Interment to the Ascension,' enumerates ten distinct appearances recorded in the N. T., to which may be added his appearance to Paul *after* the Ascension, making eleven in all.

1. Our Lord showed himself first to Mary Magdalene alone (Mark xvi. 9, John xx. 14).

2. Then to Mary Magdalene, Mary the mother of James and Josès, and Salome (Matt. xxviii. 9).

3. Then to Peter (1 Cor. xv. 5), *he was seen of Cephas, then of the twelve.*

4. To Cleopas and another disciple as they journeyed to Emmaus (Mark xvi. 12, Luke xxiv. 13—31).

5. To the apostles and other disciples (Luke xxiv. 36, John xx. 19). When Paul, in 1 Cor. xv. 5, says that Christ *was seen of the twelve*, he may refer either to this appearance, which took place on the evening of the Sunday after the resurrection, or to the next appearance, which occurred on the following Sunday.

6. Thomas had been absent at the former appearance; on the following Sunday, the apostles, including Thomas, together with other disciples, were assembled at Jerusalem, and our Lord came and stood in the midst of them as they sat at meat, and reproved Thomas for his unbelief (Mark xvi. 14, John xx. 26).

7. After this he appeared to the eleven apostles in Galilee (Matt. xxviii. 16). Although Matthew mentions only the eleven apostles, it is probable that several others of the disciples witnessed this appearance; and that it coincides with that mentioned in 1 Cor. xv. 6, where Paul states that he was seen *of above five hundred brethren at once.*

8. He then appeared to James. This appearance is mentioned in 1 Cor. xv. 7, but is not related in any of the four gospels.

9. Next he appeared to seven of the disciples at the sea of Tiberias (John xxi. 1—24).

10. The disciples returned to Jerusalem, and we read in Acts 1. 3, that while they were there he was *seen of them forty days, and spake to them of the things pertaining to the kingdom of God.* It is probable that several appearances not distinctly recorded are

included in this verse. St. Paul probably refers to these appearances when he says that our Lord *was seen of all the Apostles* (1 Cor. xv. 7).

11. *Last of all*, says Paul in 1 Cor. xv. 8, *he was seen of me also, as of one born out of due time* (ὡς περὶ τῷ ἐκτρώματι). It is to be observed that the T. R. has not given the force of the article in this passage, it should be rendered *As of THE one born out of due time*. This must have occurred after the Ascension, and is probably the appearance at Paul's conversion narrated in Acts ix. 17.

129. The Paschal Supper. Matt. xxvi. 19, Mark xiv. 16, Luke xxii. 13, John xiii. 1, xviii. 28.

It is a disputed point whether the meal, at which our Lord instituted the Eucharist, was the Paschal Supper or not. If we had only the three first Gospels to guide us, we should naturally conclude that this meal was the legal Jewish Passover, that it was eaten on the evening of Thursday (the 14th of Nisan), that our Lord was crucified on Friday (the 15th), that he lay in the tomb during the Jewish Sabbath (the 16th), and rose again on the Sunday (the 17th).

But St. John, in describing the events of the crucifixion, says that the Jews *went not into the judgment-hall, lest they should be defiled, but that they might eat the Passover* (John xviii. 28), and that, when our Lord was led out to crucifixion, *it was the preparation of the Passover* (John xix. 14). Moreover, in chap. xiii. he describes a supper which we may conclude from the context was eaten on the evening preceding our Lord's apprehension, trial, and crucifixion. In his account of this supper there is no mention of the institution of the Eucharist, but it may reasonably be assumed to be identical with the supper described by the other three Evangelists, as he states that, during the meal, our Lord foretold the denials of St. Peter and the treachery of Judas.

From the narrative of St. John taken by itself we should conclude that the supper was eaten on the Thursday (the 13th of Nisan), that our Lord was crucified on Friday (the 14th), lay in the tomb on Saturday (the 15th), and rose again on Sunday (the 16th).

Various solutions of this difficulty have been offered.

1. Whitby, Bengel, Lightfoot, and others deny that the supper mentioned by St. John was the same as that described by the other Evangelists, at which our Lord instituted the Eucharist, and which, according to them, coincided with the ordinary Jewish Passover. But the general resemblance

between the two accounts is such, that it is scarcely possible to come to any other conclusion than that St. John describes the same supper as the other Evangelists. We may however refer our readers to Whitby's Appendix on Mark xiv., where the opposite opinion is maintained.

2. Some suppose that the Jews were not agreed about the time of eating the Passover; some of them eating it on the 13th of Nisan, others on the 14th, and that our Lord adopted the former day. Others think that the Jews generally had made an error in calculating the day of the Passover, and that our Lord ate it on the day really appointed by the Levitical law. But these opinions are not supported by any good historical evidence.

3. Others suppose that the supper described by the Evangelists was not the regular Paschal Supper, but either a commemorative (*μνημονευτικόν*), or an anticipatory Passover, instituted by our Lord on that occasion. Origen, Erasmus, Alford, and many other eminent critics incline to this view.

We may remark that the killing of the paschal lambs is mentioned in several passages of Scripture as a type of our Lord's crucifixion, and that this explanation supposes that the death of our Saviour occurred at the same hour of the same day on which the Jews killed their paschal lambs, whereas the first two hypotheses make the killing of the paschal lambs take place on the day previous to its antitype, the sacrifice of Christ.

4. Olshausen and many others suppose that the supper mentioned by the four Evangelists was the regular Paschal Supper, and bring forward various explanations of the account given by St. John so as to make it agree with this hypothesis.

It is urged that the words in John xviii. 28, *but that they might eat the Passover*, do not refer to the Paschal Supper itself, but to the *Chagigah*, a voluntary peace-offering connected with, but subsequent to the Passover. The *preparation of the Passover* also is supposed to mean, not the preparation for the Passover, but the preparation on the evening of the Passover for the subsequent, that is the Paschal, Sunday.

Wordsworth adopts the explanation of Chrysostom, who thought that our Lord and his Apostles, and the Jews generally, eat the Passover at the usual time; but that the Pharisees and rulers of the Jews neglected to eat the legal Passover at the proper time in order that they might contrive the death of our Saviour.

We would recommend the reader to look at the article on the Passover in Dr. Smith's *Dictionary of the Bible*, where he will find a full discussion of this difficult subject.

130. The **Genealogy of our Lord** given in Matt. i. differs from that given in Luke iii. Various solutions of the difficulty have been proposed.

1. We will first mention the solution of Julius Africanus, a contemporary of Origen, who professed to have received his explanation of the genealogies from the relatives of our Lord. This explanation was generally received as the correct one for many centuries.

According to Julius Africanus, both Luke and Matthew give the descent of Joseph, our Lord's reputed father, from David; but Matthew gives his *natural* descent from Solomon; Luke, his *legal* descent from Nathan. A double father is ascribed to Joseph, his mother having married twice according to the law of the *levirate*.* Thus it is supposed that Eli died without issue, and that Jacob, the half-brother of Eli, married Eli's widow, and that Joseph was the offspring of this second marriage, and although really the son of Jacob, was, according to the law, reckoned as the son of Eli.

There are several objections to this solution, of which the most important is, that if it be adopted there can be no certainty of the descent of Christ from David. It has indeed been asserted that all the Jews reckoned Joseph to be the real father of Christ, and that the genealogies therefore prove that our Lord was descended from David, according to their apprehensions of him; but this answer will not account for Luke, who confessedly wrote for the Gentiles, having given his legal genealogy instead of the real one. Others again urge that the Jews always married in their own tribe, and therefore that the descent of Joseph from Judah necessarily implies that Mary was also of that tribe. Even if we admit this, there would be no proof that our Lord was descended from *David*; but it appears from the O. T. that marriages might be contracted between parties of different tribes; thus, David married the daughter of Saul, who was of the tribe of Benjamin, and the daughters of priests were clearly permitted to marry into any other tribe (Lev. xxii. 12).

Some indeed assert that Mary was of the tribe of Levi, because Elizabeth, who was the wife of a priest, is called her cousin (Luke i. 36); but this is not a necessary consequence of that relationship. It is possible that the mothers of Mary and Elizabeth were daughters of a priest, and sisters; but that one of them married

* When a man who was married died without issue, his next surviving brother was required to marry the widow, and *raise up seed unto his brother*. The offspring of such a marriage was reckoned in law as the son of the former husband, not as the son of his real father. This law is generally called the law of the *levirate*, from *levir*, a husband's brother (Deut. xxv. 5, 6).

Zechariah, who was a priest, and therefore of her own tribe; whereas the other married Eli, who was of the tribe of Judah.

This solution, however, is adopted by Alford and other eminent critics. Dr. Adam Clarke observes that Matthew, who uses the word *ἐγέννησε*, *begat*, speaks of sons properly such by way of natural generation; whereas Luke uses an indeterminate mode of expression, and begins his genealogy with *ὡς ἐνομίζετο*, *as was supposed* (or, as the law allows, *i.e.* in the legal sense, see Acts xvi. 13), and may refer to sons either putatively or really such. Wordsworth, on the other hand, says that *ἐγέννησε* may also refer to sons by succession or adoption.

131. The solution proposed by Dr. Barrett is as follows:

He supposes that Matthew, who wrote for the Jews, intended to prove that our Lord was legally descended from Abraham, *in whom all nations of the earth were to be blessed*, and from David, *whose kingdom was to stand for ever*; and he gives our Lord's legal descent through Joseph to show that he was the heir of these promises.

But the object of St. Luke, who wrote for the Gentiles, was to show that our Lord was descended from the woman, *whose seed was destined to bruise the serpent's head*; accordingly he gives our Lord's natural descent through Mary, and carries it up to Adam. Some commentators interpret Luke iii. 23 as follows:

Jesus, being as was supposed the son of Joseph (but in reality the grandson) of Eli.

132. There are other difficulties connected with the genealogies, of which we will attempt to give a brief explanation.

St. Matthew divides this genealogy into three portions of fourteen generations, in order to assist the memory. Some suppose that the calculation is only an approximate one, so that it is not necessary for us to make out the exact number in each of these periods. If, however, the words of Matthew must be interpreted in their strict sense, it will be found that:

1. In the second tessera-decad three kings are omitted between Joram and Ozias; namely, Ahaziah, Joaz, and Amaziah. The best solution of this difficulty is that proposed by Hilary, namely, that these three were omitted because they were descended from Ahab, whose daughter Joram married, and whose posterity were accursed until the third generation (1 Kings xxi. 21).

2. In the third tessera-decad one generation seems to be omitted, Jechoniah standing at the end of the second, as well as at the head of the third division.

a. Athanasius supposes that Matthew reckoned the transportation as one person; which is a manifest absurdity.

b. Others think that the Jechoniah at the end of the second tessera-decad is not the same person as the one at the beginning of the third, being in fact that Jehoiakim or Eliakim (2 Chron. xxxvi.) who was the father of Jechoniah and son of Josiah, and who would otherwise be entirely omitted from the genealogy.

c. Alford supposes that David is to be reckoned twice, the first tessera-decad being from Abraham to David, and the second from David to the transportation, which solution certainly agrees better than the former one with the words of Matthew (i. 17).

3. Four women are mentioned in Matthew's genealogy, namely, Thamar, Rahab, Ruth, and Bathsheba. Various reasons have been assigned for this peculiarity, the most probable of which is, that they are notorious characters; Thamar for incest, Bathsheba for adultery, Rahab as a harlot, and Ruth as being a Moabitess by birth. Maldonatus says, 'Prætermisit Evangelista quod ordinarium erat, quod autem dubium et singulare exposuit.'

4. *Jechonias begat Salathiel.* It has been objected that we read in Jer. xxii. 30, *Write ye this man childless*, from which text we must not however conclude that he was absolutely childless, but that he was deprived of prosperous children; as the objectors might have seen, if they had noticed the remainder of the verse, *for no man of his seed shall prosper, sitting on the throne of David.*

5. It has been questioned whether Salathiel and Zerubbabel in Matthew are the same as Salathiel and Zurabbabel in Luke, and still further, whether they are the same as Salathiel and Zerubbabel in the genealogy given in 1 Chron. iii.

The most probable supposition is that they are the same persons; that Salathiel was the son of Jechonias, as stated in Matthew and Chronicles, and that Neri was his maternal grandfather, the name of his mother (whom Dr. Barrett identifies with Susanna in the Apocrypha) being omitted, as was the usual custom of the Jews in their genealogies. The lines of Nathan and Solomon coalesced in Salathiel and Zerubbabel; but the family of Zerubbabel separated into two branches, one of which is traced by Matthew, the other by Luke. Luke gives the descent of Mary from Rhesa (whom Dr. Barrett identifies with the Rephaiah mentioned in 1 Chron. iii.); Matthew gives the descent of Joseph from Abiud, two generations being omitted between Zerubbabel and Abiud. The two branches of the family of Zerubbabel coalesced in Joseph and Mary.

6. In 1 Chron. iii. 19 we read, *the sons of Pedaiah were Zerubbabel and Shimei*, whilst Matthew and Luke say that Zerubbabel was the son of Salathiel.

This difficulty has been explained in different ways.

a. Some say that Zerubbabel was the son of Pedaiah, and the grandson of Salathiel, whose son he is said to be according to the custom of Jewish genealogies.

b. Others assert that Salathiel and Pedaiah were brothers, that Salathiel died childless, and that Pedaiah married his widow according to the law of the levirate. Zerubbabel was the offspring of this marriage, and was therefore the *legal* son of Salathiel.

c. Dr. Davidson supposes that the text in 1 Chron. iii. 19 is incorrect, since Salathiel is said to be the father of Zerubbabel in Ezra iii. 8, v. 2; Nehemiah xii. 1; and Haggai i. 1, 12, 14, ii. 2, 23.

d. Finally, Jerome conjectures that Pedaiah and Salathiel are different names of the same person.

7. We have already mentioned that three generations are omitted between Jehoram and Ozias in the genealogy given by Matthew. Dr. Barrett supposes that two are omitted between Zerubbabel and Abiud, two between Eliakim and Azor, and two more between Azor and Sadoc, making nine generations in all omitted by Matthew.

Again, Luke has 77 names in his genealogy, including the two extremities, namely, God and Christ. Augustine ascribes the same number to Luke's genealogy, but Irenæus, Africanus, and Ambrose say that Luke enumerates 72 generations from Christ to Adam. Accordingly, Dr. Barrett supposes that four names have been interpolated in the received text, namely, Maath, Mattathias, Melea, and Mainan.

8. Luke inserts a second Cainan between Arphaxad and Sala (iii. 36). This name is not found in the Hebrew text of Gen. x. 24, xi. 12, where Sala is said to be the son of Arphaxad. The LXX. however inserts Cainan between Sala and Arphaxad, and we must conclude, either that Luke quoted from the LXX., or that the copyist interpolated the Cainan which he found in that version. Townsend supposes that Cainan was a surname of Sala, and that we ought to read *the son of Sala Cainan*; but in that case there would be no article in the Greek between Sala and Cainan.

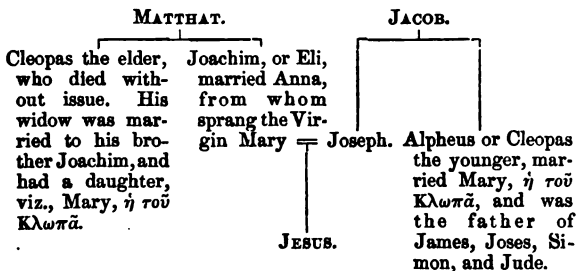
Codex D indeed omits the second Cainan, and some think that it ought to be erased from the text; it is however found in all the other principal mss. and in all the vss.

133. We have attempted to give in the preceding articles a brief sketch of the two hypotheses which have been generally adopted by theologians in their attempts to solve the apparent discrepancies between the two genealogies. A more complete investigation of these difficulties does not come within the scope of the present work. Should our reader desire to examine the subject more fully, we must refer him to Dr. Barrett's essay on the genealogies, to Mr. Benham's treatise on the same subject, or

to the summaries of the arguments which are to be found in the works of Davidson and Townsend.

It is not improbable that, after a full and patient enquiry into the subject, he will find himself utterly perplexed by the various arguments and opinions of the different commentators, and will come to the same conclusion as Alford, namely, 'that every endeavour to reconcile the genealogies has violated either ingenuousness or common sense.' The view which is taken of the controversy by that learned and acute writer must be stated in his own words: 'Here, as elsewhere, I believe that the accounts might be reconciled, or at all events good reason might be assigned for their differing, if we were in possession of data on which to proceed; but here, as elsewhere, *we are not*. For who shall reproduce the endless combinations of elements of confusion, which might creep into a genealogy of this kind? Matthew's, we know, is squared so as to form three tesseradecads, *by the omission of several generations*; how can we tell that some similar step unknown to us may not have been taken with that of Luke? It was common among the Jews for the same man to bear different names; how do we know how often this may occur among the immediate progenitors of Joseph? The levirate marriage was common; how do we know how often this may have contributed to produce variations in the terms of a genealogy? With all these elements of confusion it is quite as presumptuous to pronounce the genealogies discrepant, as it is overcurious and uncritical to attempt to reconcile them. It may suffice to us that they are inserted in the gospel as authentic documents.'

134. Connected with the subject of the genealogies is the question of the parentage of Mary and the affinity between her and Joseph. The universal voice of antiquity asserts that the names of her parents were Joachim and Anna. Some commentators, as we have already stated in Art. 130, think that she was of the tribe of Levi; but Dr. Barrett supposes that Joachim is the same name as Eliakim, the abbreviated form of which latter is Eli: and gives the following genealogical table of the family of our Lord.



According to this hypothesis there were two persons named Cleopas, and James, Josés, Simon, and Judas, who are called the brethren of our Lord in the N. T., were actually his first cousins, being the sons of Mary the sister of the Virgin, and *legally* his first cousins, being the sons of Cleopas the brother of Joseph. Others, however, suppose that they were the sons of Joseph by a former marriage; and thirdly, Alford and some others suppose that they were the sons of Joseph and Mary, and therefore the uterine brothers of our Lord.

CHAPTER XI.

ON THE FIGURATIVE LANGUAGE OF THE NEW TESTAMENT.

135. When a word is used in that sense which was first annexed to it, it is said to be used in its *original* or *primitive* sense. The sense which usage has appropriated to a word is called its *proper*, *literal*, or *grammatical* sense. The *literal* sense of a word is generally the same as its *primitive* sense; but in some instances the original sense of a word is lost, and some derivative sense occupies the place of the original sense, and becomes the literal sense.

When a word which usage has appropriated to one thing is transferred to another, this new application is called a *trope* (τρόπος, *turning*), or *figure* (figura, *form* or *image*), and the word is said to be used in a *tropical* or *figurative* sense.

When we say that one thing resembles any other thing in any of its properties, the assertion is called a *simile*. Thus (Isa. liii.) *He is brought as a lamb to the slaughter*, is a *simile*.

When, instead of saying that one subject is like another subject, we transfer to the first subject a word belonging properly to the second, the transfer is termed a *metaphor* (μεταφέρω, *to transfer*). A metaphor, says Bp. Marsh, is itself a simile, though not in the form of a simile. For instance, if we say of a distinguished divine that he supports the Church as a pillar supports the incumbent edifice, we make use of a simile; but if we say that he is a pillar of the Church, we employ a metaphor. Thus, also, when our Lord called Herod Antipas *a fox* (Luke xiii. 32), he used the word *fox* in a metaphorical sense: and again, *he was a burning and a shining light* (John v. 35) is a metaphor. In fact, as Bp. Marsh observes, metaphor is a figure which is more frequently employed in the Scriptures than all the other figures of rhetoric put together.

136. An *allegory* (from ἄλλος, *another*, and ἡγορέω, *to declare*) is a representation of one thing which is intended to excite the representation of another thing. Writers on this subject differ with respect to the distinction between the

terms *metaphor* and *allegory*. Thus (John xv. 1) *I am the true vine* is termed a metaphor by Dr. Davidson, whereas Archbishop Trench calls it an allegory.

Some have defined an allegory to be a *lengthened metaphor*, or a *continuation of metaphors*. They confine the term metaphor to a single word, and refer whatever exceeds this to the head of allegory.

Dr. Davidson, in his *Sacred Hermeneutics*, maintains that in the *metaphor* there is but one meaning; whereas in the *allegory* there are two, a literal and a figurative. In the former the principal object is prominently exhibited, in the latter the secondary object only is presented, the principal being concealed. According to this view a lengthened metaphor, or a continuation of metaphors, never becomes an allegory. The 80th Psalm, *Thou hast brought a vine out of Egypt, etc.*, is often quoted as a striking example of allegory.

As an allegory comprehends two distinct representations, the interpretation of an allegory must comprehend two distinct operations. We must first interpret the words of the allegory according to their literal and grammatical sense, and we must in the second place interpret the things which are figuratively represented by the words.

Some of the ancient Fathers were so fond of allegorical interpretation as to apply it to historical facts as well as to fictitious narratives. According to Origen, every passage of Scripture has a threefold sense, and requires a corresponding triple interpretation, namely, the *natural* (σωματικός), the *spiritual* (ψυχικός), and the *mystical* (πνευματικός). This system of allegorical interpretation was probably derived from the Therapeutæ (see Art. 60) and Philo Judæus; and was adopted by Justin Martyr, Eusebius, and other Fathers, but more especially by those of the Alexandrian School, namely, Clemens Alexandrinus, Origen, &c.

But the system of allegorical interpretation was carried to the greatest extent in the middle ages. 'It is no wonder,' says Bp. Marsh, 'that in proportion as learning declined, the passion for allegorical interpretation increased. And the use of grammatical interpretation having been proportionally diminished in the Church of Rome by the substitution of an authorized version for the original Scriptures, there at length arose, in the darkness of the middle ages, a race of fanatics who rejected grammatical interpretation altogether. They were distinguished in the 14th century by the appellation of the *Mystics*, from their mystical mode of interpreting Scripture. These Mystics had an

'utter contempt for human reason and human learning; they supposed themselves especially guided by the Spirit; and hence they compensated, by a kind of spiritual interpretation, for that grammatical interpretation which they had never learnt. They appealed mainly to that passage in 2 Cor. iii. 6, which in the Latin Vulgate is translated *littera occidit, spiritus autem vivificat*, and in the A. V. *the letter killeth, but the spirit giveth life*. In this passage they supposed *littera* to mean *literal interpretation*, and *spiritus*, spiritual interpretation; and inferred that the apostle condemned the former and enjoined the exclusive use of 'the latter.' Dr. Davidson enumerates among the mystics Hugo de St. Victor, Bonaventura, who was called *the Seraphic Doctor*, and Thomas à Kempis. And although when learning revived grammatical interpretation again prevailed; the system of allegorical interpretation has been adopted more or less by writers of a later period, nor is it probable that it will ever be entirely discarded, as long as the pride of intellect or the illusions of ignorance are permitted to mislead men in the pursuit of divine truth.

The expression of St. Paul in Gal. iv. 24, *ἡτινὰ ἐστὶν ἀλληγορούμενα*, which the A. V. renders, *which things are an allegory*, has been quoted by allegorical interpreters in defence of their system. But the translation given in the A. V. is incorrect; it ought to be rendered, *which things are allegorized* (by me). St. Paul does not pronounce the history recorded in the O. T. to be an allegory, he merely declares that it is allegorized. He does not assert that this history is a fictitious narrative, intended to represent something which is true; but he deduces from the history which he acknowledged to be a true one, a figurative representation of something else which is also true. In short, when St. Paul allegorized the history of the two sons of Abraham, and compared them with the two covenants, he did nothing more than represent the first as *types*, the latter as their *antitypes*. Though he instituted the same *comparison* which we institute in an allegory between its immediate and ultimate representation, yet the *subjects* of St. Paul's comparison did not thereby acquire the same character with the subjects of an allegory. We will therefore state the distinction which exists between a *type* and an *allegory*. A *type* corresponds to its *antitype* just as the immediate representation in an allegory corresponds to its ultimate representation; but the immediate representation in an allegory is a *fictitious* narrative; whereas a *type* is an *historic fact* designed and preordained by God as a representation of some other subsequent historic fact, which is called the *antitype*. In *typical* interpretation therefore, *i.e.* in the application of things recorded in the O. T. to similar things recorded in the N. T., great caution must be observed. The former must not merely *resemble* the latter, but they must have been *designed to resemble* the latter.

We can safely assert that persons or things mentioned in the O. T. are *types* of persons or things mentioned in the N. T., only when the first persons or things are expressly declared by the inspired writers to have been designed as prefigurations of the latter. (Bp. Marsh's *Lectures*.)

137. A **parable** (παράβολη), which Cicero renders *collatio*, Seneca *imago*, Quintilian *similitudo*) is a fictitious narrative in which some spiritual truth is figuratively represented.

A *parable*, according to Archbishop Trench, differs from an *allegory* in form, but not in substance; the first bearing the same relation to the second that a simile does to a metaphor. Thus the parable requires an interpretation to be brought to it from without; whereas the allegory contains its interpretation within itself. This distinction is not observed by other writers, who use the terms allegory and parable as synonymous. Thus Bp. Marsh calls the parable of the Sower an allegory.

A *parable* differs from a *fable*, not in its form, but in the subjects to which it relates. Thus a fable generally consists of some marvellous conversation between birds, beasts, or trees; whereas in a parable the subject is treated with greater reverence, and the narrative, although fictitious, is always *possible*. Again the fable never has a higher aim than to inculcate some maxim of worldly wisdom, whereas the parable is constructed to set forth a spiritual and heavenly truth.

A **proverb** (παροιμία, from παρ' οἴμον, *by the way* = a *trite wayside saying*, or, as some understand it, a *saying removed from the ordinary way, an uncommon saying*) is a short sententious maxim, occasionally, but not necessarily, figurative. Thus some proverbs are concise parables, as, *if the blind lead the blind both shall fall into the ditch* (Matt. xv. 14); some are brief allegories, some are concentrated fables, whereas others are expressed without a figure, as ἐχθρῶν ἄδωρα δῶρα (Soph. Aj. 674).

The word παράβολη never occurs in St. John, nor παροιμία in the first three Evangelists, although our translators have rendered παροιμία by *parable* in John x. 6. And what are proverbs in St. John very often do not possess that which is essential to the real proverb, and are in allegories. (See Trench on the *Parables*.)

In the interpretation of parables, three things are to be

- 1.—The subject to be illustrated.
- 2.—The illustrative example.

3. The resemblance existing between them.

Some writers have maintained that all the circumstances mentioned in the illustrative example have some corresponding equivalent in the ultimate representation; others assert that we must expect to find only a general correspondence between the sign and the thing signified, many particulars being introduced into the illustrative example for the mere purpose of giving liveliness to the narrative. And the correctness of the latter hypothesis is confirmed by those expositions of the parables which are occasionally given by their divine author. Thus in the parable of the Tares there is apparently no spiritual equivalent for the circumstance mentioned in Matt. xiii. 25, *whilst men slept*. But we must not fall into the opposite extreme, and rashly look upon circumstances mentioned in a parable as non-essential, because their interpretation is not perfectly obvious.

The parable of the Prodigal Son (Luke xv. 11) was spoken in reply to the murmurings of some who were offended because our Lord *received and ate with sinners*. As these sinners were Jews and not Gentiles, it is probable that the two sons do not represent the Jews and the Gentiles; but rather that the parable contrasts the rich mercy of God in pitying and pardoning repentant sinners, with the hard-heartedness of the self-righteous scribes and Pharisees. According to this interpretation, the younger son represents the sinner wandering from God, and running into sin and folly; but becoming sensible after a time of his own wickedness and ingratitude, and returning in penitent sorrow to the Father of all mercies, who is ever ready to forgive the sins of those that truly repent, and draws nigh unto those who draw nigh unto him. The elder son represents the cold hard-hearted observer of morality, who lacks that benevolence and love for his brethren in humanity, which is the distinguishing characteristic of a truly Christian spirit. The father of the two sons is God, the common Father of all mankind.

138. It is scarcely worth while to enumerate the various systems of interpretation which have been adopted by German philosophers. Some of them explain the miracles recorded in Scripture as natural events, which the ignorance or credulity of those who witnessed them have magnified into supernatural occurrences. Others affirm them to be mere *myths*, symbolically representing some religious idea or spiritual truth. No doubt many among the German writers upon theology are free from the taint of Neology, and the works of Olshausen and Neander and some others fully deserve the reputation which they have ob-

tained; but with respect to the writings of the Rationalistic school it has been truly said by an eminent living divine, 'that it ' would have been far better for the world if every single writing ' of these so-called German philosophers had been buried at the ' bottom of the German Ocean.' The prevailing characteristic of their works is infidelity; the only redeeming feature which they possess is that a very large proportion of them is utterly unintelligible.

Various rules for the interpretation of Holy Scripture are laid down in hermeneutical works; as however these rules differ in form and number according to the views of the writers, we will not attempt to state them, but refer our readers to such books as Horne's *Introduction*, or Davidson's *Sacred Hermeneutics*, where they will find the subject discussed at full length. One rule however is given by Bp. Marsh which will commend itself to the notice of every truly Christian student, namely, ' that while he ' uses his honest endeavours to discover the truth, he will pray to ' God for a blessing on those endeavours, and for that assistance ' of the Holy Spirit, without which all our endeavours must be ' fruitless.'

In the interpretation of Scripture certain qualifications are necessary, which Dr. Davidson in his *Sacred Hermeneutics* divides into three kinds: Intellectual, Literary, and Moral.

a. The intellectual qualifications consist of a *sound judgment* to ascertain the sense which the Holy Spirit intended, and a *command of language* to set that sense before the reader in a perspicuous form.

b. The literary qualifications consist in a knowledge of the Greek language, and especially of that peculiar dialect in which the N.T. is written; an acquaintance with the writings of the Fathers; and a knowledge of sacred and profane history, of geography, chronology, and antiquities.

c. The moral qualifications are a singleness of desire to know the mind of God, accompanied by a steady determination to obey it; and constant prayer to God for the assistance of his Holy Spirit, *who is able to guide us into all truth.*

CHAPTER XII.

ON THE FIVE HISTORICAL BOOKS OF THE NEW TESTAMENT.

THE ORIGIN OF THE FOUR GOSPELS—THE AUTHORSHIP,
DATE, DESIGN, STYLE, LANGUAGE, INTEGRITY, &c., OF
THE FIVE HISTORICAL BOOKS OF THE NEW TESTAMENT
—THE CHRONOLOGY OF THE NEW TESTAMENT.

Sect. 1. ON THE ORIGIN OF THE FOUR GOSPELS.

139. The word **Gospel** is derived from the Saxon *godspel* (good tidings), and is an exact equivalent of the word *εὐαγγέλιον*, which has been applied by ecclesiastical writers to the four inspired records of our Lord's life on earth. In earlier Greek *εὐαγγέλιον* = *a present made in return for good tidings*, or *a sacrifice offered for good tidings*, but in later Greek the word is applied to *the good news itself*. It is generally used in this sense in the N. T.

Davidson asserts that the term is applied in the N. T. only to things described *orally*, and that it was not appropriated to written documents till a later than the apostolic period. The earliest Christian Father who applies it to our present Gospels, is Justin Martyr (A.D. 150). But it is clear from the words of Justin that the title was commonly applied in his time to these books, and we may reasonably conclude that this application of the word had commenced at a much earlier period. In fact, St. Mark himself (i. 1) has prefixed it as a title to his own written Gospel.

Most commentators agree that the four Gospels were written in the order in which they stand in our Bible, but in the Latin Church the Gospels of Matthew and John are placed before those of Mark and Luke, and this arrangement is confirmed by D and some other Codices. It is probable that this arrangement was adopted by the Latins, because it was thought proper to give to the two Gospels written *by* Apostles a priority of position over those which were written *under the inspection or dictation* of Apostles.

It is generally admitted that St. John's Gospel was

written after the other three, but although, as we have stated before, the balance of authority is in favour of the three first Gospels having been written in the order, Matthew, Mark, Luke; different hypotheses have been made by various biblical critics, embracing every possible permutation of their order.

140. From a very early period in ecclesiastical history the Evangelists have been popularly associated with the **four Cherubic symbols**. St. Augustine refers the *lion* to Matthew, the *man* to Mark, the *ox* to Luke, and the *eagle* to John. The lion, the symbol of regal dignity, is supposed to be applicable to Matthew, because in his Gospel our Lord is announced as the promised king of the Kingdom of God; the man is referred to Mark, because in the second Gospel the humanity of Christ is most prominently set forth; the ox, the emblem of sacrifice, is assigned to Luke, because he exhibits more particularly the sacrificial and priestly character of our Saviour's office; and the eagle is applied to John, because he unfolds more clearly than the other Evangelists the doctrine of our Lord's divinity, and, soaring above earthly things, contemplates the deepest mysteries of divine truth. But the application of these four symbols is different in different writers, and the interpretation of the emblems themselves, and their application to the Gospels which they are supposed to represent, is somewhat strained and fanciful.

The interpretation of Jerome, which has been generally adopted in the Western Church, assigns the man to Matthew, and the lion to Mark, the ox to Luke, and the eagle to John.

The difference in character between the three first Evangelists and the fourth is, however, very clear and striking. The first three Evangelists describe our Lord's ministry in Galilee, and barely allude to his occasional visits to Jerusalem until his last journey thither, immediately before the crucifixion. St. John, on the other hand, confines himself almost exclusively to his ministry in Judæa. Again, the discourses and parables of our Lord which are recorded in the first three Gospels have reference almost exclusively to his dealings with us; whilst those related by St. John principally regard his own essential attributes and covenant purposes. Accordingly, many suppose that St. John wrote his Gospel as an historical and doctrinal supplement to those of the first three Evangelists; but this hypothesis is rejected by others, especially by Alford, who maintains that it is highly improbable that any one of the first three Gospels in their present form had ever been seen by St. John. On this subject the reader will do well to consult the *Isagogomena* to Alford's edition of the N. T.; Birks's *Horæ*

Evangelicæ, and the works of Townson, Greswell, and others, where the subject is discussed at length.

141. The first three Evangelists, in their account of our Lord's ministry, proceed in the main upon a common outline. They differ occasionally in the order of events, and in minor details of the history; but in a great number of passages there is a close and verbal agreement between the three. From this circumstance they have been called **the Synoptic Gospels**.

Three principal hypotheses have been proposed to account for this peculiarity.

I. Some suppose that the three Synoptic Gospels were written successively, each succeeding writer being acquainted with those previously written, and incorporating in his history such portions of the preceding Gospels as suited the object of his work; with the addition of such information as he was able to obtain from other original sources.

This hypothesis is maintained by Mr. Birks in his *Hora Evangelicæ*, by Dr. Townson, Mr. Greswell, and many others. The principal objection to it is, that in whatever order the three Gospels be arranged, the additions and omissions of the later ones are not suitable to the character of the writers, and the object for which the Gospels were designed. Thus, if St. Luke, who wrote for the Gentiles, published his Gospel subsequently to that of St. Matthew, it is strange that he should omit the visit of the Gentile Magi; if St. Matthew wrote his Gospel after that of St. Luke, it is equally astonishing that in a narrative especially designed for Jews, he should omit the circumcision of the child Jesus, and the prophetic testimonies of Simeon and Anna.

II. Others suppose that there existed an original Gospel drawn up by the Apostles generally, and by them committed to writing; that this *Protevangelium* contained those portions which are common to the three Evangelists, and that the remainder of the Gospels was derived partly from other written documents whose circulation was less general, or from other sources peculiar to each Evangelist. This hypothesis is supported by Bp. Marsh, who supposes that there existed several editions of this *Protevangelium*, each of which contained different additions, and that the three Gospels were compiled from different combinations of these written documents. Various modifications of this theory have been adopted by Eichhorn and other writers, all of which are liable to a serious objection, namely, that in those passages

which are common to the three Evangelists, there is not such a close agreement as would naturally have been manifest if they had been derived from a common documentary (i. e. written) source.

III. The third hypothesis is, that 'the Synoptic Gospels contain the substance of the Apostles' testimony collected principally from their oral teaching current in the Church; partly also from written documents embodying portions of that teaching.' This hypothesis is maintained by Alford, and agrees substantially with the views held by Olshausen, Davidson, and other eminent critics. Alford supposes that the Apostles in virtue of their office gave to the various churches their testimony in a narrative of facts; that these narratives were for the most part the same, not from design or rule, but because the things themselves were the same; and that this oral teaching was inculcated in the catechization of catechumens, and is referred to by St. Luke in his preface when he states his object in writing to be that Theophilus *might know the certainty of those things wherein he had been catechized* (*κατηχήθης*, A.V. *instructed*, Luke i. 4).

He supposes also that portions of this oral teaching were written down by private believers, for the use of themselves and their friends, or transmitted to distant churches under the sanction of the Apostles; and that the *διηγήσεις* to which St. Luke alludes in the first verse of his preface, refer to such written documents, and not to the more complete histories of Matthew and Mark.

In this manner he accounts for those sections which are common to the three Gospels; and supposes that each Evangelist added to this common part such additional matter as he was able to obtain from the eye-witnesses of our Lord's ministry, or from authentic written documents to which he had access.

This hypothesis, like the two preceding ones, is not free from objection. Some writers insist that the many variations and corruptions to which oral transmission is liable preclude the possibility of such a close agreement as exists in the common portion of the Synoptic Gospels. But this theory is supported by several of the most eminent among recent Biblical critics, and, as far as we are able to determine, offers fewer difficulties than the two preceding ones.

For a list of the principal uncial mss. of the Gospels, see Art. 14.

Sect. 2.—THE GOSPEL ACCORDING TO ST. MATTHEW.

142. Authorship. It has been unanimously acknowledged that the first Gospel was written by St. Matthew the Apostle. It is mentioned by Papias, who lived in the beginning of the second century, and is quoted by Justin Martyr, Irenæus, Tertullian, Origen, and other early Fathers.

The *Apostolic fathers*, Barnabas, Hermas, Clement of Rome, Ignatius, and Polycarp, frequently allude to the facts and doctrines recorded by the four Evangelists. As, however, they do not expressly refer to any written Gospel, it is just possible that these allusions may have been derived from the oral tradition current in the Christian Church. The writings of Justin Martyr contain numerous references to the evangelic history, although he does not expressly assert that they are quotations from our Evangelists. But Justin speaks of the *memoirs* (*ἀπομνημονεύματα*) of the Apostles, and it is generally admitted that these *memoirs* are none other than our four canonical Gospels. It is therefore evident that these references to the facts and doctrines recorded in our Gospels were derived, not from oral tradition, but from the Gospels themselves. Irenæus, and the Fathers after his time, generally quote the books of the N. T. by name.

We know very little about St. Matthew himself. We learn from the first three Gospels that he was a publican, and was called to be one of the twelve apostles whilst he was engaged in his business. No other circumstance relating to him individually is mentioned in the N.T., but some writers assert that he preached in Ethiopia, and suffered martyrdom. Others say that he preached to the Persians. But little credit can be placed in these statements. Clement of Alexandria, Tertullian, and Origen say nothing concerning his martyrdom. He is named Levi by Mark and Luke in their account of his calling, although they give him the name of Matthew in their lists of the twelve apostles; we must therefore conclude that, like St. Paul, he changed his name when he became a follower of Christ. St. Mark (ii. 14) also calls him the son of Alphæus, and hence Alford concludes that he was the brother of James the Less. Most writers, however, suppose that the Alphæus who was the father of St. Matthew is not the same person as Alphæus the father of James, and identify the latter with Cleopas, the husband of Mary the sister of the blessed Virgin; supposing James the son of Alphæus to be the same person as James the brother of our Lord. It does not appear at all probable that, if Matthew and James

had been brothers, there would be no mention of this relationship in the lists of the twelve apostles, which couple together *Simon Peter and Andrew his brother, James and John the sons of Zebedee.*

143. *At what time and place it was written.* It is admitted by all ancient and most modern authorities that the Gospel according to St. Matthew was written first of all the four Gospels. Various dates have however been assigned to it, ranging between 37 and 64 A.D. Theophylact, who is followed by Owen, Wetstein, Townson, Tomline, and others, places this Gospel 8 years after the Ascension, Nicephorus places it 15 years after the Ascension, whereas Irenæus asserts that it was written while Peter and Paul were founding the Church in Rome. If this view be correct, it must have been written between 61 and 64 A.D. This later date is advocated by Mill, Lardner, Hales, and some others. As there is no mention in the Gospel of the destruction of Jerusalem, it is clear that the Gospel was published before that event. It is generally admitted that it was written in Palestine.

144. *For what readers it was written.* Internal evidence shows that this Gospel was written principally for Jews. St. Matthew rarely gives any explanation of Jewish customs, and speaks of places in Judæa as if they were well known to his readers. His quotations from the prophets are more numerous than those of Mark or Luke, whence we may conclude that his readers lay particular stress upon the arguments from prophecy. We learn from Justin Martyr, who adopts the same line of argument, that this was the case with the Jews, who found an explanation of our Lord's miracles in demoniacal agency. As however explanations are occasionally given of Hebrew words (*e.g.* i. 23, xxvii. 46), we must conclude that the Gospel, though principally written for the benefit of Jewish converts, was also intended for Gentile readers.

145. *Style and character.* The style of this Gospel is more Hebraistic than that of Mark or Luke (Alford), as might naturally be expected from our knowledge of its author. In his narrative also the order of events is less strictly observed than in the two other Synoptic Gospels, as might naturally be expected in the earliest written account of our Lord's ministry, when a correct record of the sayings and actions of our Saviour would be an object of far greater importance than the precise order in which they occurred.

Some writers even go so far as to assert that in some

instances Matthew has collected sayings of our Lord which were delivered at different times, and has arranged them into a single continued discourse; but as the long discourses which we find in his Gospel are strictly coherent, this supposition is exceedingly improbable.

Among the circumstances which are recorded by him alone, the following are the most important. The visit of the Magi, the flight into Egypt, and the massacre of the innocents (chap. ii.): the cure of two blind men (chap. ix.); the miracle relating to the tribute-money (chap. xvii.); the dream of Pilate's wife, the resurrection of many saints at the Crucifixion; the posting of the watch, and subsequent bribing of the Roman guard (chaps. xxvii., xxviii.); and the parables of the tares, the hidden treasure, the pearl, the net, the two debtors, the labourers in the vineyard, the two sons, and the ten virgins.

The two first chapters of this Gospel have been reckoned spurious by Griesbach, Hug, and other writers. It is not worth while to state the arguments, whether external or internal, which have been urged against them, since their genuineness can be satisfactorily established in the same manner as that of every other portion of the N. T., namely, by the authority of all the mss., the ancient vss.,* and quotations in the Fathers.

146. *In what language it was written.* On this point three different hypotheses have been advanced.

1. That the Gospel was originally written in Hebrew (Aramaic), and that the Greek Gospel which has come down to us is a translation of the original Hebrew work by some very early Christian.

2. That Matthew published two editions of his Gospel: the first in Hebrew, which is lost; the second in Greek, which is the Gospel which we now possess.

3. That the Greek Gospel which we possess is the original and only Gospel written by St. Matthew.

Firstly. Let us examine the hypothesis of an *Hebrew original*. On this point the evidence of the early Church is unanimous.

Papias (about 120 A.D.) says, 'Matthew wrote the oracles in the Hebrew tongue.'

Irenæus (180 A.D.) says, 'Matthew published his Gospel

* In some copies of the Latin version, that portion of chap. i. which contains the genealogy is separated from the rest of the book.

‘among the Hebrews in their own language, while Peter and Paul were founding the Church at Rome.’

Pantænus (200 A.D.) and Origen (220 A.D.), as quoted by Eusebius, assert the same.

Eusebius (315 A.D.) says, ‘Matthew, after first preaching to the Hebrews, gave them, when about to go among others, his Gospel written in their native tongue.’

Jerome (400 A.D.) says, ‘First of all, Matthew wrote a Gospel in Judæa, in the Hebrew tongue. It is not certain who afterwards translated it into Greek.’

It is useless to adduce any more quotations from the Fathers, since it is admitted that they are united in favour of this hypothesis, which is supported also by Campbell, Michaelis, Owen, Mill, Grotius, and many others.

It is certain that two early Christian sects, the Nazarenes and Ebionites, who sprung up towards the end of the first century, possessed a Hebrew Gospel, which (or different varieties of which) bore various names; but was generally called the Gospel according to the Hebrews. At one time St. Jerome believed this to be the original Gospel of St. Matthew, and translated it into Greek and Latin; but he appears to have subsequently changed his opinion. Some critics think that his original supposition was, to a certain extent, correct; and that the Gospel used by the Ebionites was the original Hebrew Gospel of St. Matthew; which, however, they had corrupted to such an extent by their omissions and interpolations, that it lost all authority in the Church; and was rejected for the authentic and accurate translation, which we now possess.

Secondly. The hypothesis that Matthew wrote *an original Hebrew Gospel* (about A.D. 38), and likewise *an original Greek Gospel* some years later (namely, about A.D. 64), has been maintained by Olshausen, Whitby, Townson, Hales, and some others. The objections to this hypothesis are,

a. It is contradicted by the silence of all the Fathers, who, if Matthew had written a Greek Gospel, could scarcely have been, without any exception, ignorant of such an important fact.

b. It is improbable that, if Matthew had written his Gospel originally in Hebrew, he would have thought it necessary to write another in Greek. The Gospel which we now have is evidently intended for Hebrew readers, and would have been a superfluity if an original Hebrew Gospel was in existence.

c. The style and character of the Gospel which has come

down to us, lead us to the conclusion that it is a translation from the original Hebrew, which was made by some person for the benefit of the Gentile Christians: since under such circumstances it is easy to conceive that the translator would not venture to alter the original in his translation; but it is not at all probable that if the author himself was the translator, he would have preserved the Hebraistic character of the original in a translation which he intended for a different class of readers.

Thirdly. The hypothesis that our present Greek Gospel is the original (if not the only) Gospel written by St. Matthew, has been maintained by Erasmus, Lardner, Lightfoot, Weststein and others. Alford also, in the second edition of his Greek Testament, abandons the view maintained in his first edition, and adopts that of a Greek original. In opposition to the testimonies of the Fathers, it is contended that Papias was a weak and credulous man, whom Eusebius terms *σφόδρα σμικρὸς τὸν νοῦν*, and that he is not therefore a credible witness: that the words of Irenæus may mean that Matthew published his Gospel *not only in Greek but also in Hebrew*, and that the supposed Hebrew original of St. Matthew, which St. Jerome says that he translated into Greek and Latin, was the apocryphal *Gospel according to the Hebrews*, which was used by the Nazarenes and Ebionites.

But the chief arguments in favour of a Greek original rest upon the internal evidence furnished by the Gospel itself.

It is urged that it bears none of the characteristic marks of a translation: that the Greek Gospel alone is quoted or referred to by the early Fathers; and that the old Syriac version was evidently made from our present Greek Gospel.

The above is merely a brief summary of the arguments which have been brought forward for and against the existence of a Hebrew original of St. Matthew's Gospel. For a more complete view of the question we would recommend our readers to consult the *Prolegomena* to Alford and Wordsworth's editions of the Greek Testament, Davidson and Horne's *Introductions*, and other standard works.

Many of the principal difficulties in this Gospel have been explained in the preceding notes, but the following passages also require the student's particular attention. In some the reading is doubtful, in some the rendering of the A. V. is incorrect, whilst in others the meaning of the words is a subject of dispute among commentators: ii. 2; iii. 16; vi. 1, 2, 7, 11, 13; viii. 4, 22; ix. 36; xi. 12, 19, 27; xii. 32; xv. 16, 32; xvi. 18, 19, 22, 28; xix.

17, 24, 28; xx. 23, 28; xxi. 42; xxiv. 15, 16, 28, 36; xxvi. 28; xxvii. 17; xxviii. 19.

SECT. 3.—THE GOSPEL ACCORDING TO ST. MARK.

147. **Authorship.** The author of the second Gospel has been uniformly styled *Mark*, and it is generally admitted that he is the same person who is called *John whose surname was Mark* in Acts xii. 12, 25, xv. 37; and simply *John* in Acts xiii. 5, 13. The Gospel is mentioned by Papias, and quoted by Irenæus, Clemens Alexandrinus, Tertullian, Origen, Eusebius, and other Fathers.

Concerning this *John Mark*, we learn from Acts xii. 12, that he was the son of the *Mary* at whose house the Apostles were accustomed to meet; that he was cousin (*ἀνψίος*, A.V., *sister's son*, Col. iv. 10) to Barnabas, and that he accompanied Paul and Barnabas on their first missionary journey, but left them at Perga in Pamphylia (Acts xv. 38), for which reason Paul refused to take Mark with him on his second journey. This circumstance caused a dissension (*ἁποζυσμός*) between Paul and Barnabas, which latter separated from Paul and took Mark along with him to Cyprus. We hear no more of Mark in the Acts, but it appears that he was afterwards reconciled with St. Paul, since he is called by that apostle *his fellow-labourer*, and sends his salutation to the Colossians and Philemon in the Epistles written to them by Paul. As these Epistles were written from Rome during Paul's first imprisonment, it is clear that St. Mark was at Rome at that time. In Paul's second imprisonment he directs Timothy (2 Tim. iv. 11) as follows: *Take Mark, and bring him with thee, for he is profitable to me for the ministry*: it appears, therefore, that Mark left Rome after St. Paul wrote the Epistles to the Colossians and Philemon. Mark is also called *Marcus my son* by St. Peter (1 Pet. v. 13). We learn nothing more concerning him in Scripture; but ecclesiastical writers inform us that he was an attendant upon Peter at Rome; that he wrote his Gospel under the influence of that Apostle; and that he founded the Christian Church at Alexandria, where he died a natural death in the eighth year of the reign of Nero. Some of them assert that he suffered martyrdom. But all this is very uncertain.

There is no mention of Mark in the Gospels. Origen supposes that he was one of the seventy disciples, but this is denied by

Papias. Townson conjectures that Mark himself was *the young man* mentioned in his Gospel (xiv. 51).

There is no authority for the supposition, but it is urged that the circumstance there mentioned is apparently so trifling and irrelevant, that we can hardly conceive that the writer would have introduced it if he had not personally been connected with it.

Some critics distinguish between the Mark who is called *my son* by Peter, and the John Mark of the Acts. They consider the former to have been the author of the Gospel; and Da Costa, in his *Four Witnesses*, concludes from internal evidence that he was a Roman and a soldier, and proceeds to identify him with the devout soldier sent by Cornelius to Peter (Acts x. 7). All this is mere conjecture.

The following arguments have been advanced to prove that Mark, the author of the Gospel, is a different person from the John Mark mentioned in the Acts.

I. None of the Fathers give the surname John to the Evangelist.

To this objection we may answer, that Simon Peter was almost always called simply Peter, and that Barnabas is called simply by his surname, Barnabas, although he had also the name of Joses.

II. It is urged that it is improbable that the Mark mentioned in the Acts and Pauline Epistles should also be so intimate with St. Peter as to be called by him *my son*.

An answer to the second objection is found in the fact, that Silvanus, who is often mentioned in the Pauline Epistles and the Acts, is also mentioned in 1 Pet. v. 12; and that the notices of Mark in the Pauline Epistles do not imply anything more than a brief and accidental reunion with St. Paul, such as would not in any way preclude a closer and more continued association with St. Peter.

148. *At what time and place it was written.*

Irenæus (see Art. 152) says that it was written after the deaths of Peter and Paul. This would bring the date to 64 A.D. at the very earliest.

Tertullian intimates that it was written during the lifetime of St. Peter, and this account is corroborated by Clements Alexandrinus and Origen (as quoted by Eusebius); as well as by Eusebius himself and Jerome.

Their testimonies will be found in Art. 152. Different dates have accordingly been assigned to the present Gospel, varying from A.D. 40 to 65. The date assigned to it by Eusebius in his *Chronicon* is the third year of Claudius, or A.D. 43; the Paschal Chronicle (*seventh century*) places it as early as A.D. 40. The general opinion, however, is that it was written much later, and assigns it to the year 63 or 64, at which time Peter was at Rome.

A great majority both of ancient and modern writers suppose that it was written at Rome. Chrysostom is singular in supposing that it was written at Alexandria. No Alexandrian writer confirms his statement.

149. *In what language it was written.* The consentient testimony of antiquity proves that this Gospel was written in Greek, nor was this point ever disputed, until Bellarmine and other zealous Catholics, anxious to maintain the authority of the Vulgate, started the hypothesis that St. Mark wrote his Gospel in Latin.

In confirmation of this hypothesis it has been asserted that the Latin original is still preserved in the library of St. Mark's at Venice, and its advocates have appealed to the authority of the Syriac versions, which contain a marginal note stating that Mark *preached at Rome in Latin*; and also to a few Greek mss., in the subscriptions to which it is expressly stated that St. Mark's Gospel was written in Latin (*ἑρμηνεύθη ῥωμαϊστὶ*).

It will be seen at once that the Syriac versions give no evidence at all respecting the question at issue; and that the subscriptions of the mss. prove nothing except the opinion of the copyists, and are of no authority whatever. The pretended autograph has been proved to be a portion of an ancient Latin ms. of the four Gospels, which was formerly preserved at Aquileia. One portion of this ms. was sent to the Emperor Charles IV. at Prague (A.D. 1534), the other portion was carried by the canons of the church of Aquileia to Friuli (A.D. 1420), and was obtained from the inhabitants of Friuli by one of the Doges of Venice. This latter portion has been pretended to be the original autograph of St. Mark. The other portion of the ms. existed at Prague in 1778, when it was printed by M. Dobrowsky, and it is probably to be found there at the present time.

150. *For what readers it was written.* It is evident that this Gospel was written for Gentile Christians from the following peculiarities.

1. The author constantly introduces explanations of Jewish customs and localities and interpretations of Hebrew words; thus we read (xii. 18), *Then come unto him the Sadducees, which say there is no resurrection*; and (xiii. 3), *As he sat upon the Mount of Olives over against the temple*; and (vii. 11), *Corban, that is to say, a gift*.

2. He seldom introduces quotations from the O. T. writers, except in the discourses of our Saviour. The only instances of such quotations which are to be found in his own narrative occur in i. 2, 3, and xv. 28.

3. The numerous Latin words and expressions which he

uses have been adduced in proof that he not merely wrote his Gospel for Gentile Christians, but that he adapted it especially to the use of the Roman Church (see above Art. 29). Many similar Latinisms, however, may also be found in the other Gospels.

151. Style and character. The Gospel of St. Mark is remarkable for its simplicity and conciseness; it contains many more Latinisms than that of St. Matthew; which may be accounted for by the fact that its author, although a native of Palestine as well as St. Matthew, had resided at Rome for some time previous to his writing the Gospel. His narratives and descriptions are distinguished by the introduction of minute details, which impart a wonderful appearance of reality to the events related. He omits many of the discourses of our Lord, but records the principal events of his official life, introducing them with a brief summary of his baptism and temptation, and the preaching of John the Baptist.

By far the greater part of the circumstances recorded by Mark are to be found in one or more of the other Evangelists; there are, however, a few which are related by him alone.

The parable of the seed springing silently (iv. 26), the cure of the deaf and dumb man (vii. 32), and the cure of the blind man at Bethsaida (viii. 22), are the only passages of any length which are peculiar to St. Mark.

The question of the genuineness of the concluding verses of the Gospel has been already discussed (Art. 24 a).

A few writers have maintained that the first thirteen verses also are spurious, although they are found in all the mss. and vss.; and some German critics have even gone so far as to assert that the original Gospel is lost, and that the Gospel which we now possess is the production of some later writer, who took as his basis the original Gospel of St. Mark.

It is not worth while to notice the arguments which have been advanced in support of this strange hypothesis. The consentient testimony of the early Church carries with it more weight than the fanciful hypercriticism of a few Neologists. If however the reader is curious about the question, he will find it fully discussed in Davidson's *Introduction*.

152. *From what sources the Gospel is derived.*

Some critics suppose that St. Mark's Gospel is merely an abridgment of St. Matthew's; this supposition is, however, contradicted by the unanimous voice of antiquity, which

states that St. Mark's Gospel was written under the influence of St. Peter.

Papias (as quoted by Eusebius) says, 'Mark, being the interpreter of Peter, accurately wrote whatever things he remembered.'

Irenæus says, 'After the departure (i. e. *the death*) of Peter and Paul, Mark, the disciple and interpreter of Peter, delivered to us in writing the things preached by Peter.' He also quotes the beginning and end of the Gospel.

Tertullian says, 'The Gospel by Mark may be accounted Peter's, whose interpreter he was.'

Clemens Alexandrinus (as quoted by Eusebius) says, 'Peter having publicly preached the word at Rome, many who were there requested Mark to put in writing what had been spoken. So composing the Gospel, he delivered it to them, Peter neither forbidding nor encouraging it.'

The same writer in another passage (also quoted by Eusebius) modifies this statement, for he says, 'Peter was pleased with what had been done, and authorized the work to be read in the churches.'

Origen (as quoted by Eusebius) says, 'The second Gospel is that according to St. Mark, who wrote it as Peter directed him.'

Eusebius himself says, 'Mark, they say, going into Egypt and preaching the Gospel he had written, first founded the Church of Alexandria.'

And in another passage, 'Peter, out of excess of modesty, did not think himself worthy to write a Gospel; but Mark, who was his friend and disciple, is said to have recorded Peter's relations of the acts of Jesus. And Peter testifies these things of himself, for all things in Mark are said to be memoirs of Peter's discourses.'

Jerome says, 'Paul had Titus for his interpreter, and Peter, Mark; whose Gospel was composed in consequence of the Apostle dictating, and the Evangelist writing.'

The internal evidence of the Gospel itself has been urged both for and against the hypothesis that it was dictated, or sanctioned, by St. Peter.

On the one hand, we find in it a knowledge of circumstances relating to that Apostle which *are not* recorded by the other Evangelists; on the other hand, there are also to be found in it various omissions of such circumstances which *are* recorded by the other Evangelists. The ancients supposed that St. Peter's modesty induced him occasionally to

omit circumstances which might seem to exalt himself. The supposition is a probable one, but will not satisfactorily account for every one of these omissions. The subject is one of some difficulty, but we do not consider that we are authorized to reject the unanimous opinion of the early Church, because we cannot fully explain every circumstance which is involved in it. We would, however, refer our readers to the *Prolegomena* of Alford's Greek Testament, in which that able critic comes to the conclusion, that, although Mark probably acted as the secretary or interpreter of Peter, and possibly derived much of his narrative from his recollection of the teaching of that Apostle, 'the idea of any considerable or direct influence of Peter over the writing of the Gospel is not borne out by the work itself.'

The following passages of this Gospel contain difficulties which have not been explained in the preceding notes: ii. 4; iv. 10, 29; vi. 8, 20, 39, 40; vii. 3, 11; viii. 2, 12; ix. 1, 11, 49, 50; xi. 4; xii. 26, 38, 39; xiii. 32; xiv. 8, 19, 41, 49, 56, 72; xv. 6.

Sect. 4.—THE GOSPEL ACCORDING TO ST. LUKE.

153. Authorship. It is generally admitted that the author of the third Gospel was the Luke who is mentioned by St. Paul in three of his Epistles.

The Gospel of St. Luke is quoted by Justin Martyr, Irenæus, Tertullian, Clement of Alexandria, Origen, and other subsequent Fathers. Moreover, it is not improbable that St. Paul himself quotes from St. Luke's Gospel in 1 Tim. v. 18, where we read, *For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and, The labourer is worthy of his reward*; since the latter clause of the quotation is to be found in no passage of the Old or New Testament, except Luke x. 7.

St. Luke's name, Lucas, which is a contraction of *Lucanus*, not of *Lucius*, shows that he was of Gentile origin, and we learn that he was by profession a physician, from Col. iv. 14, where he is called *Luke, the beloved physician*. A late tradition, generally adopted by the Roman Church, makes him also to have been a painter, but no statement to that effect is to be found in the writings of the early Fathers. Some of the Fathers suppose that he was one of the seventy disciples, and Theophylact asserts that he was one of the

two disciples to whom our Lord appeared at Emmaus (chap. xxiv.); but this supposition is in direct contradiction to Luke's own preface, which implies that he was not an eye-witness of Christ's ministry (i. 2).

From his making use of the pronoun *we* in the latter part of the Acts, we may conclude that he was a constant companion of St. Paul. In Acts xvi. 8, it is stated that *they* (i.e. St. Paul and his companions) *came down to Troas*, but at ver. 10 we read, *immediately we endeavoured to go into Macedonia*. Hence we may conclude that Luke joined Paul at Troas, and accompanied him to Philippi. The third person plural is again used in the Acts in the narrative of St. Paul's departure from Philippi, and his subsequent travels, until he returned thither after the disturbance at Ephesus; after which we find that the first person plural is again used throughout the remainder of the Acts. It appears, therefore, that Luke remained at Philippi when Paul departed from that place, joined him again on his return, and was his constant companion and attendant until his first imprisonment at Rome. We have no means of ascertaining whether Luke remained at Philippi during the six or seven years which elapsed between Paul's departure from that place and his return to it; but we have no reason to suppose that Luke quitted Paul before his martyrdom, since he is termed in the Epistle to Philemon, which was written at Rome, *Luke, my fellow-labourer* (Philemon 24); and Paul says, in the Epistle which he wrote only a little before his martyrdom, *Only Luke is with me* (2 Tim. iv. 11). We have no certain information concerning the subsequent part of the life of Luke, the accounts given of it by different ecclesiastical writers being inconsistent with each other.

Eusebius and Jerome assert that he was a native of Antioch. Lardner and some others argue from the Hebraisms which are to be observed in his writings, and his accurate knowledge of Jewish customs, that he was himself a Jew; but this opinion is contradicted by the mention made of him in the Epistle to the Colossians, where he is manifestly distinguished from *Aristarchus Marcus*, and *Jesus surnamed Justus*, who are of the circumcision (Col. iv. 14). It is more probable that he was a Gentile by birth, but had become a proselyte to the Jewish religion before his conversion to Christianity.

Some writers identify Luke with the brother whose praise is in the Gospel throughout all the Churches (2 Cor. viii. 18), but the supposition is improbable, since the word *Gospel* in the N. T. does

not mean a written narrative of the life of Christ, but merely the oral teaching of the Christian religion.

154. Time and place. Luke's Gospel was certainly written before the Acts, since it is described as *the former treatise* in Acts i. 1.

Now the Acts must have been written between Paul's first imprisonment (A.D. 63), and his second imprisonment (A.D. 65 or 66); the *latest* date, therefore, which can possibly be assigned to the Gospel is A.D. 63—64. This is the date which is adopted by Michaelis, Lardner, and the majority of Biblical critics; and it is also corroborated by the common tradition of the Church, which places Luke's Gospel the third in order.

Davidson supposes that the Gospel was written during Paul's first imprisonment at Rome, and assigns A.D. 61 as the probable date; Macknight and others think that it was written during the period when Paul was detained a prisoner at Cæsarea, A.D. 58—60; and Alford is of opinion that it was written during the six or seven years which elapsed between Paul's two visits to Philippi.

It is evident (Art. 153) that Luke was not with Paul during this period; and Alford says, 'During this time he *may* have travelled into Palestine, and collected the information which he incorporated in his Gospel. For that *'it was collected in Palestine is on all accounts probable.'* This view is opposed to the common tradition recorded by Irenæus, which places St. Mark's Gospel before that of St. Luke; but it is to a certain extent supported by Clemens Alexandrinus, who says, 'The Gospels containing the *'genealogies were the first written.'*

The place where the Gospel was published is a matter of still greater uncertainty. We have already mentioned Rome and Cæsarea as places where it may possibly have first appeared; many critics, however, think that it was published in Achaia, others at Antioch, and some at Alexandria, on the authority of the subscriptions of several MSS. The subscriptions attached to MSS. are seldom of much value, and in this particular instance the statement is contradicted by the silence of the Alexandrian Fathers, none of whom even hint that Luke was ever in Egypt.

155. For what readers and in what language it was written.

St. Luke in his preface expressly asserts that it was written for the benefit of a person named Theophilus. Concerning this person we have no certain information

whatever, but as Luke applies to him the epithet *κράτιστε*, *most excellent* (i. 3), which is also applied by Paul to the governor Festus (Acts xxvi.), we may conclude that he was a person of rank (see below, Art. 167). But it is not at all probable that the Gospel was intended solely for the use of this Theophilus; beyond all doubt it was written for a class of readers, among whom Luke's friend was probably a person of some eminence, and of whom he is, therefore, selected as the representative. From the internal evidence of the Gospel itself, it is manifest that it was written principally for Gentile converts to Christianity. Luke records more of those acts and sayings of our Lord, which set forth God's mercy to the Gentiles, than Mark or Matthew; he traces up the genealogy of our Lord to Adam, the founder of the human race, while Matthew traces it only to Abraham, the father of the Jews; he dates from the reigns of the Roman emperors; and he gives explanations of Jewish customs and localities. There are, however, to be found in this Gospel, indications that it was also intended for Jewish readers, and it is perhaps better on the whole to adopt the view maintained by Alford in his *Prolegomena*, that 'the Gospel was designed for the general use of Christians, whether Jews or Gentiles.'

It is universally admitted that Luke wrote his Gospel in Greek.

156. Style and character. St. Luke's Gospel is written in purer Greek than any of the other three; it contains indeed some Hebraisms, but they are not nearly so numerous as those of the other Evangelists. The preface in particular is more classical in its style than any other passage of the N. T. Several harsh Hebraisms are however to be found in the hymns introduced at the commencement of the Gospel, as might naturally be expected from the situation of the persons by whom they were spoken. One of the peculiarities of the Gospel consists in the number of the *ἄπαξ λεγόμενα* which are found in it, and which, as Dr. Campbell has remarked, are more numerous than those in the other three Gospels put together. It is also distinguished for the singular propriety with which the diseases noticed in it are named and described. Whether the events narrated in it are arranged in strictly chronological order is disputed among the most learned Biblical critics. A great number of the circumstances related by St. Luke are to be found in no other of the four Gospels. The most important of these are: the birth of John the Baptist, the hymns of the Virgin, Zacharias, and Simeon, the apparition of the Angels, the Adoration of the Shepherds, the Presentation in the Temple, and our Lord's visit to Jerusalem when twelve years old

(chaps. i. and ii.); the anecdotes of our Lord's preaching in the synagogue at Nazareth (iv.); of Samaritan inhospitality (ix.); of Martha and Mary (x.); of Zacchæus (xix.); and of the penitent thief; several incidents in our Lord's Passion; the appointment of the seventy (x.); and Christ's appearance after the Resurrection to the two disciples at Emmaus. St. Luke also is the only one of the Evangelists who has recorded the miracles performed on the widow's son at Nain (vii.), the woman with a spirit of infirmity (xiii.), the man with a dropsy (xiv.), and the ten lepers (xvii.); as well as the parables of the Good Samaritan (x.), the Rich man's project (xii.), the Prodigal Son (xv.), the Unjust Steward (xvi.), Dives and Lazarus (xvi.), the Unjust Judge (xviii.), and the Pharisee and the Publican (xviii.).

157. Integrity. Two portions of the Gospel have been objected to as spurious by some commentators.

1. The two first chapters have been asserted to be spurious by some writers of the Rationalistic school. The only objection of any importance that has been urged against their genuineness is the fact of their absence from Marcion's copy of this Gospel. Tertullian however informs us that the same *ms.* wanted the third chapter and part of the fourth; it was therefore a mutilated copy, and we may infer that it originally contained the two chapters in question. Some think that the *ms.* was intentionally mutilated by Marcion himself, in order to favour his views of the person of our Saviour. These two chapters are found in every *ms.* and *vs.* now extant, and are quoted by Irenæus and other Fathers.

The contradictions alleged to exist between the circumstances mentioned in chapters ii. and iii. and profane history, have already been examined in Arts. 42, 98, and 99.

2. The 43rd and 44th verses of chap. xxii. are considered by some to be an interpolation. The arguments against their genuineness are:

a. They are omitted by A, B, and a few other *mss.*, in some they are marked with asterisks or obeli, and in others they are placed after Matt. xxvi. 39. They are also omitted in the Sahidic *vs.*, and one *ms.* of the Old Latin Version.

b. On the other hand they are found in *κ* and a large majority of the *mss.* and in almost every *vs.* A has the Ammonian section and Eusebian canon in the margin. The passage is moreover quoted by Justin Martyr, Irenæus, and other Fathers.

3. There is so much variety in the readings of our Lord's Prayer as given in St. Matthew and St. Luke, that some suppose that our Lord dictated the prayer on two different occasions, in

different words. Some think that in both passages the prayer has been interpolated.

This prayer as it is given in the Textus Receptus is as follows :

Matt. vi. 9.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
 ἁγιασθήτω τὸ ὄνομά σου·
 ἐλθέτω ἡ βασιλεία σου·
 γενηθήτω τὸ θέλημά σου, ὡς ἐν
 οὐρανῷ, καὶ ἐπὶ τῆς γῆς·
 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
 δὸς ἡμῖν σήμερον·
 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα
 ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν
 τοῖς ὀφειλέταις ἡμῶν·
 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πει-
 ρασμὸν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ
 τοῦ πονηροῦ·
 ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ
 δύναμις, καὶ ἡ δόξα, εἰς τοὺς
 αἰῶνας. ἀμήν.

Luke xi. 2.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
 ἁγιασθήτω τὸ ὄνομά σου·
 ἐλθέτω ἡ βασιλεία σου·
 γενηθήτω τὸ θέλημά σου, ὡς ἐν
 οὐρανῷ, καὶ ἐπὶ τῆς γῆς·
 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
 δίδου ἡμῖν τὸ καθ' ἡμέραν·
 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας
 ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν
 παντὶ ὀφείλοντι ἡμῖν·
 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πει-
 ρασμὸν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ
 τοῦ πονηροῦ·

The LORD'S PRAYER as given in the Liturgy.

Our Father, which art in Heaven, Hallowed be thy name.

Thy kingdom come.

Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, As we forgive them that trespass against us.

And lead us not into temptation ; but deliver us from evil :

For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

It is doubtful whether the Lord's Prayer was generally used in the public worship of the earliest Christians. There is no trace of it in the Acts, and it is not mentioned in Justin Martyr's account of the Christian service; but it appears to have come into general use about A.D. 200, as it is called *oratio legitima* by Tertullian and Cyprian.

Matt. vi. 11. The word *ἐπιούσιος* is found only here and in the parallel passage in St. Luke's Gospel, and both its meaning and derivation are disputed points.

1. Some derive it from *ἐπὶ* and *εἶναι*, as *περιούσιος* is derived from *περὶ* and *εἶναι*, and interpret it by *sufficient* for our subsistence (*οὐσία*), or more simply *sufficient*, as *περιούσιος* is rendered by *superfluous*.

2. The Vulgate renders the word by *supersubstantialis*, and many of the Fathers interpret the petition as referring to the spiritual food of the Word and the Sacraments.

Our Church appears to recognize the validity of both interpretations, since the petition is amplified in the explanation of this prayer given in the Catechism into 'send us all things that 'be needful both for our souls and bodies.'

3. Others derive the word from *ἐπὶ* and *λέναι*, and interpret the expression as meaning *to-morrow's bread*. But this interpretation is scarcely consistent with the command given in ver. 34, *Take no thought for the morrow*.

Matt. vi. 12. *ὀφειλήματα*, *ὀφειλέταις* are rendered by *debts*, *debtors* in the A. V.; but the words are explained by *παραπτώματα* (A. V. *trespasses*) in verse 14, and the explanatory term has been adopted in the Liturgy.

Matt. vi. 13. *ἀπὸ τοῦ πονηροῦ*. These words may be rendered either (a) *from that which is evil*, i.e. *from evil generally*; or (b) *from him who is evil*, i.e. *from the evil one*, viz. the devil.

In the Catechism both these meanings are given, 'I pray unto God that it will please him to save and defend us from all dangers 'ghostly and bodily; and that he will keep us from all sin and 'wickedness, and from our ghostly enemy.'

The Textus Receptus inserts the Doxology *ὅτι σοῦ ἐστὶν ἡ βασιλεία, κ. τ. λ.*

It is found in almost all the later uncials, in the Peshito, and most other vss., and is quoted by many of the later Fathers; but it is not found in *κ*, *B*, *D*, *Z* (*A* and *C* are defective), nor in a large majority of the Latin codices, and it is not quoted by the early Fathers.

Almost all recent editors omit it.

Wordsworth says, 'The doxology was probably added in the '4th century from the primitive usage of Christian Churches in 'reciting the Lord's Prayer in their public Liturgies.'

Luke xi. 2. *ἡμῶν ὁ ἐν τοῖς οὐρανοῖς*. These words are found in *A*, *C*, *D*, 15 other uncials, and most cursives, in 5 codices of the Old Latin, and in the Syriac vss.; they are omitted in *κ*, *B*, *L* (which however inserts *ἡμῶν*), in most copies of the Vulgate, and also by Origen and Tertullian.

The clause *γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς* is found in *κ*, *A*, *C*, *D*, most codices of the Old Latin, and the Peshito and Harclean vss.: it is omitted in *B*, *L*, in one or two codices of the Old Latin, the Vulgate, and the Curetonian-Syriac vss., and also by Tertullian, Origen, and Augustine.

Luke xi. 4. *ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*. These words are found in *A*, *C*, *D*, and other uncials, some Latin codices, the Syriac and other vss.: they are omitted in *κ*, *B*, and a few other codices and in the Vulgate; by Origen *expressly*, and by Tertullian, Cyril, and Augustine.

158. **Origin.** The opinion that St. Luke's Gospel contains the substance of St. Paul's teaching, and was written

under the influence of that apostle, was generally received by the early Christian Church.

Irenæus says, 'Luke, the companion of Paul, put down in a book the Gospel preached by him (i.e. Paul).'

Tertullian says, 'Luke's digest is usually ascribed to Paul.'

Origen says, 'The third is that according to Luke, the Gospel commended by Paul.'

Eusebius says, 'They say that Paul was accustomed to mention his (i.e. Luke's) Gospel, whenever he said *according to my Gospel*, as if writing concerning some Gospel of his own.'

Jerome says, 'Some suppose that whenever Paul in his Epistles says, *according to my Gospel*, he means the volume of Luke, and that Luke learned his Gospel not from the apostle Paul alone, who had not been with the Lord in the flesh, but also from the other Apostles.'

The tradition to a certain extent is corroborated by the fact that Luke's account of the institution of the Lord's Supper, agrees closely with that of Paul in 1 Cor. xi. Moreover, the parables and discourses of our Saviour which are recorded in St. Luke, exhibit more fully than those in the other Gospels the great doctrine of justification by faith, which is the principal subject of many of St. Paul's Epistles.

Doubtless the teaching of Paul must have exercised a considerable influence upon Luke in the composition of his Gospel, but the words of his preface prove that some portion of it at all events was derived from those who had been eye-witnesses of our Lord's ministry. We may also observe that although Origen states that it was authorized by Paul, and Irenæus says that it contained the substance of Paul's preaching; yet Tertullian, Eusebius, and Jerome mention this hypothesis merely as a tradition received by some, and not as a fact universally acknowledged by the Christian Church. It is therefore most probable that the passage quoted from Jerome gives us the real state of the case; and that Luke derived his information partly from St. Paul, but partly also from the other Apostles. It is, however, highly probable that St. Paul gave the sanction of his authority to the Gospel after it was written.

Alford supposes that the account of our Lord's nativity, and the other circumstances which occurred before he entered on his ministry, are derived from the testimony of the blessed Virgin. She was living in the Christian body for some time after the Ascension, and was the only person able

to give an account of these circumstances from personal knowledge.

We would recommend our readers to consult some good commentary with respect to the following passages: i. 1—4, 54, 68 to end; ii. 32, 34, 35; iii. 14, 22; vi. 1, 35; vii. 28, 30; ix. 1, 3, 25, 27, 51, 53, 60; xi. 38, 41, 53; xii. 29, 49—52; xiii. 1, 4, 23; xiv. 14, 18; xv. 7; xvi. 16; xvii. 20; xix. 8; xx. 37, 46; xxi. 13, 21; xxii. 25, 50; xxiv. 1, 18.

Sect. 5.—THE GOSPEL ACCORDING TO ST. JOHN.

159. Authorship. The fourth Gospel has always been recognized by the Christian Church as a genuine production of St. John the Apostle. In the writings of Ignatius and Justin Martyr we find several passages which closely resemble our Gospel, although the name of the author is not mentioned. Even if we lay no stress upon these passages, we find it quoted expressly by Theophilus of Antioch, Irenæus, and Clement of Alexandria in the second century, as well as by Tertullian, Origen, and other later Fathers. The Alogi, an obscure sect of the second century, and (probably) Marcion, rejected it, but this rejection appears to have been based on dogmatical, not on historical grounds. Epiphanius asserts that the Alogi attributed it to Cerinthus! The fact of its not being mentioned by *some* of the earlier Fathers is accounted for by its having been written *late in the apostolic age*.

Wieseler and other German critics assert that the Gospel attributed to St. John was not written by the Apostle, but by some writer who lived about 150 A.D., and who inserted in the writing several passages which imply that it proceeded from St. John, in order to obtain credit for his forgery. Davidson also in the last edition of his *Introduction to the New Testament*, maintains the same opinion. They do not deny that the book is quoted by the Fathers from Theophilus downwards as fully and expressly as could be required. But they lay great stress on the fact that it is not quoted expressly by any of the earliest Fathers, viz. by Justin Martyr, Papias, or the five Apostolic Fathers.

It is not difficult to find a satisfactory answer to this objection. If, as is generally maintained, the Gospel was published at the close of the 1st century, three of these Fathers, Clemens, Hermas, and Barnabas, must have been dead before that period.

Polycarp has left only one short work, the Epistle to the Philippians, and we need not wonder that it contains no express quotation from the Gospel before us. The same remark will also

apply to Ignatius, especially if the genuine writings of that Father are limited to the abridged forms of the three epistles which are to be found in the Curetonian ms.

Papias indeed does not mention the Gospel of St. John, although he refers to his first Epistle. But no work of Papias is extant; we have only his testimony as quoted by Eusebius, and we may reasonably infer that his testimony as given by Eusebius is not complete, for it does not recognize St. Luke, whose Gospel is not rejected on that account by these German critics.

It may be said generally of the Apostolic Fathers that their genuine works are few and brief, and that they were not written with a view of giving testimony to the sacred books, and that for that reason they rarely mention them by name.

The writings of Justin Martyr are more numerous and longer than those of the five Fathers whom we have mentioned above, and it is admitted that he does not expressly quote the Gospel of St. John. But Justin very rarely quotes any of the New Testament Scriptures by name. In one passage he attributes the *Revelation* to St. John, and in another he speaks of the Gospels under the title of 'the Memoirs of the Apostles.' But he does not quote any of the Evangelists by name, and the Gospel precepts are not always given with strict regard to verbal accuracy. The argument against the genuineness of St. John's Gospel, which is derived from the fact of its not being quoted by Justin, might be alleged with as much fairness against the genuineness of the other Gospels. The character and object of Justin's works account to a great extent for the absence of direct quotations. His principal works were apologies directed to Jews or Gentiles, who were not acquainted with the New Testament, and did not recognize the authority of the books which it contains. Yet orthodox and learned writers cite a long list of quotations from Justin, which may fairly be inferred to be allusions to passages in St. John's Gospel. For a list of such passages, and a full discussion of the question, we must refer our readers to the works of Lardner, Marsh, etc., and to Bishop Kaye's account of the writings of this Father.

We learn from the N.T. that John was the son of Zebedee and Salome, and the brother of St. James the Great. Together with his father and brother, he pursued in early life the occupation of a fisherman at Bethsaida, on the lake of Galilee. It is probable that his family were, if not affluent, at all events in easy circumstances, since we learn from Mark i. 20 that Zebedee was the owner of a vessel, and had hired servants; and the fact of John's taking the mother of our Lord to his own house (John xix. 27) proves that he was able to provide for her.

It is generally supposed that he was one of the two

disciples who heard the Baptist's testimony respecting our Saviour (i. 40), and that he was, therefore, a disciple of our Saviour from the very commencement of his ministry. At a later period, he and his brother were called to be Apostles whilst they were fishing on the sea of Galilee, and from that time they became the constant companions and attendants of our Lord. He is styled in Scripture *the disciple whom Jesus loved* (John xiii. 23), and together with Peter and James, was distinguished by peculiar marks of favour and affection on the part of his Divine Master.

These three were the only ones of the twelve Apostles on whom our Lord conferred surnames; and they alone were selected as witnesses of the raising of Jairus's daughter, the transfiguration, and the agony in the garden of Gethsemane. John was the only Apostle who stood by the cross, and it was on that occasion that the mother of our Lord was commended to his care.

It is supposed that John was the *other disciple* who, together with Peter, followed our Lord to the hall of Caiaphas, and obtained admittance both for himself and his companion, being *known to the high-priest* (xviii. 15). In accordance with this supposition we find him associated with Peter in the only passages where he is mentioned in the Acts. The two go up together to pray; together they cure the lame man at the beautiful gate of the temple (iii.); together they are imprisoned by the Sanhedrim (iv.); and they are sent down to Samaria together for the purpose of confirming the converts of the deacon Philip (viii.). Nothing more is related concerning St. John in the Acts, but he must have returned again to Jerusalem, since St. Paul speaks of *James, Cephas, and John* as pillars of the church in that city (Gal. ii. 9). Our Saviour conferred on John and his brother James the surname of Boanerges, or *Sons of thunder*. It is probable that this name was given them to denote their ardent and impetuous disposition, which may be traced in the anecdotes related in the Gospels of their zeal against the exorcist (Mark ix. 38), their wrath at the inhospitality of the Samaritans (Luke ix. 54), and their ambition to obtain the chief posts of honour in the kingdom of the Messiah (Matt. xx. 20, 21). Our Saviour also, in one of his interviews with the apostles after the resurrection, foretold that John would survive the destruction of Jerusalem, and the unanimous voice of antiquity bears witness to the fulfilment of this prophecy, inasmuch as it fixes his death at about thirty years after that event.

We are dependent upon ecclesiastical historians for our knowledge of the subsequent events in St. John's life. It is generally supposed that he remained at Jerusalem until the death of the Virgin. Irenæus, Clemens Alexandrinus, Origen, and Eusebius assert that he passed the later part of his life in Asia Minor, residing chiefly at Ephesus. It is not, however, probable that he visited Ephesus before the death of St. Paul, as there is no mention of the circumstance in the Pauline Epistles. Clemens Alexandrinus, Origen, and Tertullian assert that at one period of his life he was banished to Patmos, and their account is confirmed by Irenæus and Eusebius, who state that this banishment occurred under the emperor Domitian. Irenæus and Jerome say that he wrote the Apocalypse during his residence at Patmos; and Tertullian unites a fabulous legend with the fact, affirming that immediately previous to that event he was thrown into a cauldron of burning oil, and came forth unhurt. After the death of Domitian he returned to Ephesus, where he died a natural death in extreme old age. The exact date of his death cannot be satisfactorily determined, but Irenæus says that he lived until the time of Trajan, whose reign began A.D. 98.

Besides the Gospel, St. John wrote the Apocalypse and the three Epistles which bear his name. Eusebius reckons the Gospel and the First Epistle among the *homologoumena*, or books universally acknowledged by the Christian Church; the Apocalypse and two remaining Epistles he refers to the *antilegomena*, or books whose canonicity was disputed by a few.

160. Time and place.

a. Basnage, Lardner, Owen, Michaelis, and others suppose that St. John's Gospel was written a little before the destruction of Jerusalem (A.D. 70). The principal argument for this date is the statement in John v. 2, *Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches*. It is urged that the pool and its porches must have been demolished at the destruction of Jerusalem, and that the Gospel must therefore have been written before that event. But the argument is by no means conclusive; it is very possible that Vespasian may have permitted this pool and its porticoes to remain for the use of the garrison which was to be stationed there.

b. The more generally received opinion is, that the Gospel was written after the destruction of Jerusalem; and many suppose that it was written at Ephesus A.D. 97 or 98.

Irenæus says, 'John published a Gospel at Ephesus in Asia. . . to refute the errors which had been disseminated by Cerinthus

‘and the Nicolaitans.’ This Cerinthus did not begin to propagate his heresy until the close of the first century.

Epiphanius says, ‘John wrote his Gospel at the age of ninety, after his return from Patmos.’

Clemens Alexandrinus, Origen, and Eusebius assert that John wrote after the other three Evangelists.

The Gospel itself shows that it was written for persons who were not acquainted with Jewish names or customs, inasmuch as we find in it more frequent explanations of such matters than we do even in the Gospels of Mark and Luke. We find also in this Gospel an express record of the fulfilment of our Lord’s prophecy concerning the death of Peter (xxi. 19).

On reviewing the above evidence, we may conclude that the fourth Gospel was certainly written after the deaths of Paul and Peter (A.D. 65 or 66); that it was in all probability written after the destruction of Jerusalem (A.D. 70); and that there is no valid reason for dissenting from the opinion which was generally received among the early Christian Fathers, that it was published at Ephesus towards the close of the first century.

161. For what readers and in what language it was written.

The numerous explanations of Jewish names and usages which occur in the Gospel, show that it was written for the Gentile world; and the omission of many of the most important circumstances of our Lord’s ministry proves that it was written for persons who were already acquainted with the leading doctrines of Christianity.

Thus John gives no account of the Ascension, although it is clearly alluded to in xx. 17, *Touch me not, for I am not yet ascended to my Father*; he does not relate the baptism of our Lord by John the Baptist, but assumes it, since he ascribes the following saying to the Baptist (i. 33, 34), *I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost*; and he gives no account of the Baptist’s imprisonment, which is however clearly alluded to in iii. 24, *For John was not yet cast into prison*. The Gospel therefore, as Alford very justly remarks, ‘presupposes readers already Christians, and is written to build them up and confirm them in the faith.’

It is generally admitted that the Gospel was written in Greek.

A few modern critics have maintained the hypothesis of a Hebrew original. They urge that the quotations from the O. T. which are found in it are generally taken from the Hebrew, and not from the LXX. This is however what might naturally have

been expected from our knowledge of the author, who was a native of Judæa, and had probably been accustomed from his infancy to use the Hebrew original. The unanimous testimony of antiquity that John wrote his Gospel in the Greek language must not be rejected by reason of such a trivial objection.

162. Origin, style, and character.

The author of this Gospel lays claim to the authority of an eye-witness in several passages (*e.g.* i. 14, xviii. 15, xix. 35); we have no reason therefore to suppose that he had recourse to any extraneous sources for information, and we may rest satisfied with the generally received opinion, that the history of our Lord recorded in John's Gospel is derived from the autoptic authority of that Apostle himself.

The fourth Gospel is distinguished by the perspicuity of its narratives, and the air of simplicity and benevolence which pervades the entire work. The Greek of this Gospel is purer than that of the first two Gospels, and Hebraisms are not so frequent as in many other parts of the N. T.

We have before stated that John's Gospel is chiefly confined to our Lord's ministry in Judæa; he omits therefore many circumstances which are recorded by the other Evangelists, and introduces so many of our Lord's actions and discourses, which are not found in the other Gospels, that it has been calculated that two-thirds of his Gospel are new. In the three Synoptic Gospels we find an account of our Lord's ministry in the Galilæan circuits, in St. John a narrative of his ministry at the Judæan festivals.

John omits: the Temptation in the wilderness, the Call of the twelve Apostles, our Lord's predictions concerning the destruction of Jerusalem, the Transfiguration, the Institution of the Eucharist, and the Ascension; as well as almost all the parables, miracles, and discourses which belong to our Lord's ministry in Galilee.

On the other hand, he introduces the following circumstances which are not recorded in the first three Gospels.

The wedding at Cana in Galilee (ii.); the Baptist's testimony to our Saviour's authority (i.); Philip's interview with Nathaniel (i.); our Lord's conference with Nicodemus (iii.); his discourse with the Samaritan woman (iv.); the miracles performed on the man who had been blind from his birth (ix.), the nobleman's son (iv.), and the infirm man at the pool of Bethesda (v.); the raising of Lazarus (xi.); the washing of the disciples' feet (xiii.); the piercing of our Lord's side (xix.); and his appearance after the resurrection to Thomas and the other disciples (xx.). John also records

several important discourses which are not found in the other Gospels.

163. *Design of St. John's Gospel.* Irenæus says that 'John published a Gospel at Ephesus in Asia to confute the error which had been disseminated by Cerinthus, and long before by the Nicolaitans.'

Epiphanius and Jerome assert that he wrote against Cerinthus and the Ebionites; and some modern critics suppose that he wrote to refute the errors of the Sabæans, whilst others think that he wrote against the Docetæ. It is very possible that the refutation of these heresies may have been among the objects for which the Gospel was written, since certain passages in it are express contradictions of some of their leading errors.

We know so little about the Nicolaitans, that we cannot ascertain satisfactorily in what respect their peculiar tenets are contradicted by the Gospel. Cerinthus taught that the supreme God dwelt from all eternity in a heaven called the *Pleroma*, with certain *Æons*, or spirits. The highest of these *Æons* were *Mono-genes*, *Logos*, *Zoe*, and *Phos* who entered into John the Baptist. Inferior to these was the *Æon Christ*, who entered into Jesus at his baptism. Jesus himself was a mere man, the real offspring of Joseph and Mary.

An inferior spirit called *Demiurgus* formed the world out of eternal matter, and was the Jehovah of the O. T., the God of the Israelites. Cerinthus maintained that Christ was sent to oppose this *Demiurgus*, who instigated the Jews to maltreat him, and finally succeeded in causing his crucifixion; but that the *Æon, Christ*, left the *man, Jesus*, to suffer alone upon the cross, and that Christ will reunite himself to Jesus and return to earth, where he and his followers will reign in Palestine for a thousand years.

Many of these absurd doctrines are expressly contradicted in the beginning of the Gospel. Thus we read:

In the beginning was the word (Λόγος). Cerinthus taught that the *Logos* was a created *Æon*, and did not exist from all eternity.

And the word was God. Cerinthus asserted that the *Logos* was a mere *Æon*.

All things were made by him. Cerinthus said that the world was formed by *Demiurgus*.

In the A. V. verses 3 and 4 are divided thus:

3. *All things were made by him, and without him was not anything made that was made (ὃ γέγονεν).*

4. *In him was life, etc.*

This way of dividing the passage is supported by Epiphanius,

Jerome, Euthalius, etc., and the later uncials; but the early uncials put a point before $\delta \gamma\acute{\epsilon}\gamma\omicron\nu\epsilon\nu$, so that the passage is divided thus:

All things were made by him, and without him was not anything made.

($\delta \gamma\acute{\epsilon}\gamma\omicron\nu\epsilon\nu$) *What was made in him was life, etc.*

This way of dividing the passage is supported by A, C*, D, and one other uncial, and also by Origen; the Peshito and B are doubtful; in $\kappa \delta \gamma\acute{\epsilon}\gamma\omicron\nu\epsilon\nu$ begins a line. Many think that the new way of dividing the passage was adopted after the rise of the Macedonian heresy.

In him was life, and the life was the light of men. Cerinthus taught that Life (Zoe) and Light (Phos) were Æons, distinct from Christ.

And we beheld his glory, the glory as of the only begotten of the Father. Cerinthus taught that the Monogenes (or only begotten) was an Æon distinct from and superior to Christ.

There was a man sent from God whose name was John. He was not that light, but was sent to bear witness of that light. These verses contradict the tenets of Cerinthus, that the Æon Light, or Phos, entered into John the Baptist. *The law was given by Moses, but grace and truth came by Jesus Christ.* This verse contradicts the opinion of Cerinthus, that the obligation of the Law of Moses was perpetual.

The tenets of the Ebionites were very similar to those of the Cerinthians. Like Cerinthus they asserted that Jesus was a mere man, and maintained the perpetual obligation of the Mosaic Law.

The passages which apply to the Cerinthians are in general applicable also to the Ebionites. Their doctrine of the universal and perpetual obligation of the Mosaic Law is expressly contradicted by several passages in the Gospel. Thus we read (iv. 21), *The hour cometh, when ye shall neither in this mountain (Mount Gerizim), nor yet at Jerusalem, worship the Father.*

The Docetæ were a branch of the Gnostics who maintained that Christ's human body was a mere phantom, thus denying the sufferings of our Lord and the doctrine of the Atonement. This error is satisfactorily refuted by the accounts of the piercing of our Lord's side (xix. 34), and of Thomas thrusting his hand into the side which was pierced (xx. 27). It is contradicted too by hundreds of other passages not only of this, but also of the other Gospels.

The Sabæans or Zabians maintained that John the Baptist was the Messiah. Their peculiar doctrines are contradicted by i. 6, 9,

where it is said that Christ was the true light, and that John was sent merely *to bear witness of that light*.

From what has been stated above, it will be seen that the Gospel of John expressly contradicts these heresies, as indeed it contradicts many other forms of error; and it is highly probable that the apostle may have done so intentionally; yet such contradictions occupy so small a space in the Gospel, that we cannot suppose that they form the sole or even the chief design of the author. Accordingly, many have supposed that the principal design of the apostle in writing it, was to supply such information concerning our Saviour as had been omitted by the other Evangelists; and this hypothesis is corroborated by the fact of his *omitting* some of the most important events of our Lord's life, as well as by the large amount of entirely new matter which he introduces. (See Art. 162.)

Clemens Alexandrinus, as cited by Eusebius, says, 'John last of all, perceiving that carnal things were sufficiently made known by the Gospels, being encouraged by his friends and instigated by the Spirit, wrote a spiritual Gospel.'

Eusebius says, 'The three Gospels previously written having been distributed among all, and also handed to him, they say that he admitted them, giving his testimony to their truth, but that there was only wanting in the narrative the account of the things done by Christ among the first of his deeds, and at the commencement of the Gospel. For these reasons the apostle John wrote the account of the time not recorded by the former Evangelists, and the deeds done by our Saviour, which they have passed by.'

This view of the supplementary design of the fourth Gospel is supported also by the authority of Jerome; it is however rejected by many of the most eminent recent critics, especially by Alford in his *Prolegomena*, and Davidson in his *Introduction*; to which works we must refer our readers for a view of the objections to what is called *the supplementary hypothesis*.

The discovery of the Sinai ms. will probably throw a preponderating weight into the scale, in favour of certain readings where the authorities were previously nearly evenly balanced.

In Acts xx. 28, Bloomfield, Alford, and Wordsworth read *θεοῦ*, Lachmann, Tischendorf, and Tregelles prefer *κυρίου*. The authority of *κ* will probably turn the scale in favour of the former reading.

Again, in John i. 18 there are two readings, *μονογένης υἱός* and *μονογένης θεός*.

θεός is the reading of $\aleph$, B, C*, L, the Peshito, Memphitic, and *Æthiopic* vss.

υἱός is the reading of A (D is defective) and the later uncials, and also of the Vulgate, Old Latin, Curetonian, Syriac, and Armenian vss.

The Fathers generally have *θεός*, but the Latin Fathers for the most part agree with the Latin vss. Some of them have both readings, and the passage is often quoted with *μονογένης* only; and Alford says that 'he would think this to be the true reading, 'except that there is no ms. authority for it.' Tregelles thinks that, 'as the Fathers generally have *θεός*, and seem to acknowledge 'it as the true reading, *υἱός* in their writings came from the 'copyists.'

That able critic, speaking of a period previous to the discovery of $\aleph$, and before the reading of C had been ascertained, says that no edition gave *θεός* in the text, although Lachmann gave it as a possible substitution.

The discovery of the reading of C, to which he lays claim, gave, in his opinion, a preponderating testimony in favour of *θεός*. Lachmann, he asserts, agreed with him in this opinion. (See Tregelles on the Printed Text of the New Testament.)

In how much stronger terms he would have spoken, if he had then known that the reading *θεός* is corroborated also by $\aleph$, an older and more weighty authority than C, and perhaps even than B itself?

The reader will see at once what a strong proof of our Lord's divinity is afforded by this reading.

164. Integrity.

The genuineness of the following passages of the Gospel has been disputed, v. 3, 4; vii. 53 to viii. 11; and the whole of xxi.

a. v. 3, 4. *Waiting for the moving of the water*; 4. *For an angel went down at a certain season into the pool and troubled the water; Whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.* A. V.

The entire passage is wanting in $\aleph$, B, C* (in which ms. it is however written in the margin by a more recent hand), and a few cursives; it is wanting also in the Curetonian-Syriac, and two other versions; and in several mss. which contain it, it is marked with an asterisk or an obelus. A omits the last clause of verse 3, but inserts the fourth verse, and is followed by one uncial and one cursive.

The fourth verse alone is omitted by D and one cur-

sive, by several mss. of the Old Latin, and by the Armenian vs.

On the other hand, the fourth verse, which comprises by far the largest portion of the passage, is found in A; and the entire passage is found in all the later uncials and most of the cursives; it is found also in the Peshito and Vulgate vss., and it is quoted by Tertullian, and also by several post-Nicene Fathers.

Bishop Marsh asserts that the passage is spurious. It is omitted by Tischendorf, and by Alford also (in his later editions); it is however retained by Lachmann.

b. vii. 53 to viii. 11. The genuineness of this passage has already been discussed in Art. 24 b.

c. Chap. xxi. Some writers suppose that John concluded his Gospel at the twentieth chapter, and that the whole of the twenty-first chapter was added by the elders of the Ephesian Church. It has been urged that the language of this chapter bears no resemblance to that of the remainder of the Gospel.

It is, however, found in all the principal mss. and vss., and a slight difference of style is no reason for rejecting a passage which is supported by an overpowering weight of external evidence. Alford and some others suppose the chapter to have been added to the Gospel by John himself, some years after the first part was written.

We would advise our readers to consult some good commentary with respect to the following passages: i. 3, 16, 17, 25, 29, 51; ii. 4; iii. 13, 35; v. 1, 2, 17, 18, 29; vii. 8, 21, 35; viii. 6, 33, 58; ix. 9; x. 34; xi. 33, 51; xii. 1, 3, 39, 41; xiv. 7; xvi. 8-11, 13; xviii. 1, 10, 28; xx. 12, 28.

Sect. 6.—THE ACTS OF THE APOSTLES.

165. Title and authorship.

There are a great number of variations in the title assigned to this book by the different mss.; in κ the title is simply *πράξεις*, B has *πράξεις τῶν ἀποστόλων*, D has *πράξεις ἀποστόλων*, C has no title at all, whilst A and the rest of the uncial mss. have *πράξεις τῶν ἀγίων ἀποστόλων*.

The number of these variations, according to Alford, proves that the title did not proceed from the author himself; it is however ancient, since it is used by Clemens Alexandrinus and Tertullian.

The book of the Acts is not quoted by the Fathers so frequently as the other historical books of the N. T., and Chrysostom asserts that it was entirely unknown to many Christians: we learn how-

ever from the same authority, that in the Greek and African Churches it was read annually every day between the feasts of Easter and Pentecost.

Jones and Lardner have collected several supposed references to the Acts from the writings of Clemens Romanus, Polycarp, Ignatius, and Justin Martyr; but these are considered doubtful by Davidson, Alford, and other recent critics.

We find, however, a direct quotation in the epistle of the Churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177), given in the works of Eusebius. Speaking of the martyrs, they say:

‘They prayed for those who treated them cruelly, like Stephen, that perfect martyr: Lord, lay not this sin to their charge.’

Irenæus quotes the book frequently, and calls it Scripture, ascribing it to Luke; it is also quoted expressly by Clemens Alexandrinus, Tertullian, Origen, Cyprian, and Eusebius, who places it among the *homologoumena*, or books universally received by the Christian Church.

We learn, however, from ecclesiastical history that it was rejected by the Marcionites, Severians, Manichæans, and some other sects, who found it adverse to their peculiar tenets.

The internal evidence of the book itself is conclusive in favour of St. Luke’s authorship.

a. It is dedicated to the same person (Theophilus) as Luke’s Gospel, and the preface alludes to a *former treatise*.

b. The style and diction bear a striking resemblance to those of St. Luke’s Gospel.

c. The use of the pronouns *we* and *they* in the latter part of the Acts proves (1) that the author joined Paul at Troas in his second apostolical journey, and accompanied the Apostle to Philippi; (2) that he remained there when the latter departed for Corinth; (3) that he again joined Paul when the Apostle returned to Philippi in his third apostolical journey; and (4) that he was a constant companion of Paul from that period until the Apostle arrived at Rome, and during two years at least of his first imprisonment in that city.

It is natural, therefore, to suppose that the writer was one of those persons who are joined with Paul in the salutations of the Epistles written from Rome by that Apostle. Satisfactory reasons can be assigned why none of these persons, with the single exception of Luke, could have written the book of the Acts, and we are thus led to the

inevitable conclusion that Luke was the author. (See above, Art. 153.)

To state this argument more fully. Four Epistles, namely, those to the Ephesians, Colossians, Philippians, and Philemon, were written by St. Paul during his first imprisonment at Rome. The persons whose names are found in the salutations of these Epistles are—Tychicus, Timothy, Aristarchus, Epaphras, Epaphroditus, Onesimus, Marcus, Jesus surnamed Justus, Demas, and Luke. Of these ten persons, three, namely, Timothy, Tychicus, and Aristarchus, accompanied St. Paul when he departed from Philippi, leaving the writer in that city. This point is clearly established by xx. 4, 5, where the writer, after mentioning Timothy, Tychicus, Aristarchus, and some others, says, *These having gone forward waited for us at Troas.*

Onesimus was not converted to Christianity before St. Paul's first imprisonment at Rome (Philem. 10); Mark was rejected by St. Paul as a companion (xv. 38) in that very journey in which the writer joined him; Epaphras and Epaphroditus appear to have arrived at Rome during the imprisonment (Col. i. 8, Phil. iv. 18); Jesus surnamed Justus was a Jew (Col. iv. 11), whereas the writer of the Acts was evidently a Greek; and finally we learn from 2 Tim. iv. 10, that Demas became an apostate, and we cannot imagine that the Holy Spirit would have selected him as the writer of two books of the Sacred Canon. We are therefore limited in our choice to St. Luke alone. (See Mr. Birk's *Horæ Apostolicæ*, from which excellent work the above argument has been taken.)

Several German writers have remarked that Luke is not once mentioned by name throughout the Acts, and conjecture that he joined Paul for the first time during his imprisonment at Rome. They have accordingly started various hypotheses with respect to the authorship of the Acts, some attributing it to Timothy, others to Silas, and some even identifying Luke himself with Silas. We have already given a satisfactory reason why the authorship of the Acts cannot be attributed to Timothy; equally conclusive arguments may be adduced against the hypothesis that the book was written by Silas, of which we need only mention the one given by Alford in his *Prolegomena*, namely, that Silas is called in xv. 22, *chief man among the brethren*, a description which no writer of ordinary modesty could have applied to himself. If the reader desires any further information, he will find the arguments which have been urged in favour of these different hypotheses fully stated and satisfactorily refuted in Davidson's *Introduction*, or Alford's *Prolegomena*.

For an account of Luke himself we refer our readers to Art. 153.

166. *At what time and place and in what language it was written.*

We are able to determine with tolerable accuracy the exact date of the publication of the Acts. It could not have been published before the end of the second year of St. Paul's imprisonment at Rome, since it brings down the history of the Apostle to that date; and it must have been written before Paul's death, or even his second imprisonment at Rome, since it makes no mention of those events.

The book must, therefore, have been published between A.D. 63 and A.D. 65 or 66.

As the writer does not mention Paul's release from his first imprisonment, it is probable that he completed his work a short time before that event, i.e. A.D. 63.

Some writers think that there is an intimation of the date of the Acts in the address of the angel to Philip the deacon (viii. 26), where we read,

"Ἀγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον λέγων Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν, αὕτη ἐστὶν ἔρημος.

They refer *ἔρημος* to Γάζαν, and hence conclude that the book was written *after* the destruction of Gaza, which occurred a little before the siege of Jerusalem. If their view be correct, the date of the Acts cannot be placed much before A.D. 70, when the destruction of Jerusalem took place. But the hypothesis rests mainly upon the interpretation of this single passage, and it is much more natural to refer *ἔρημος* to ὁδὸν, in which case the passage ceases to furnish any clue to the time when the book was written.

The place of its publication is very uncertain. Some suppose that it was first published at Alexandria, on the authority of the subscriptions to several mss. This hypothesis is manifestly incorrect, since none of the Alexandrian Fathers mention that Luke ever was in Egypt. Many think that it was written in Achaia, whilst Davidson and Alford are of opinion that it was written at Rome. This last is, perhaps, the most probable hypothesis.

There can be no reasonable doubt that Luke wrote the Acts as well as the Gospel in Greek.

167. *For what readers it was written.*

St. Luke has dedicated the Acts as well as his Gospel to Theophilus; we are, therefore, naturally led to the conclusion that both books were intended for the same class of

readers. It is not at all probable that the book was written for the use of this Theophilus alone; we must suppose that he is selected as the representative of a class, among whom he was probably a person of some eminence, since he is styled *κράτιστε* in the Gospel, an epithet which we find applied to the Roman procurators Felix and Festus (xxiii., xxiv., xxvi.).

Some have supposed that *Θεόφιλος* is used by St. Luke as a general designation of any Christian; but if so, the word would have been *Φιλόθεος* (as in 2 Tim. iii. 4), nor is it probable that the title of *κράτιστος* would have been used. This Theophilus, then, was a real person, but nothing certain is known about him. The Clementine Recognitions (2nd century) assert that he was a nobleman of Antioch, but that work is certainly spurious, and very little dependence can be placed upon its authority. From the name we may, however, infer that Theophilus was a Gentile, and that St. Luke therefore wrote the Acts principally for Gentile Christians.

168. Design.

We can scarcely suppose that Luke intended to write a complete history of the Christian Church during the thirty years which succeeded our Lord's ascension, since the first part of the Acts is principally confined to an account of the preaching of Peter, and the latter part to the labours and travels of Paul.

The account even of Paul is incomplete, since the Acts are silent about his journey to Arabia mentioned in Gal. i. 17, and afford us little information concerning the events which occurred during his residence at Ephesus, Antioch, and other cities.

The design of the author appears to have been :

a. To relate how the kingdom of Christ commenced by his ministry upon earth; was continued and extended by means of the effusion of the Holy Spirit at the feast of Pentecost, and the miraculous powers conferred on the Apostles.

b. To prove that the Gentiles as well as the Jews are entitled to admission into the Church of Christ.

This important doctrine was the subject of much dispute among the Jews at the time when the Gospel was written, and forms the chief subject of several of the Pauline Epistles; it is natural therefore that the writings of Luke should bear the impress of the labours and teaching of his Master; and accordingly we find this doctrine illustrated and confirmed

by the accounts given in the Acts of the conversion of the Samaritans (viii.) and Cornelius (x., xi.), as well as by the history of the preaching and journeys of Paul himself.

169. Style and other characteristics.

The style and diction of the Acts are very similar to those of Luke's Gospel. The book is written in purer Greek than the Gospels of Mark and Matthew, and the LXX. version is employed in the quotations from the O. T.

It is not entirely free from Hebraisms, especially in the Apostolic speeches, which in all probability were originally delivered in Hebrew. The influence of Roman conquest also may be traced in the adoption of several Latin words and phrases, as *πραιτώριον*, *συνδάριον*, *ἀπρόσκοπος* (*inoffensus*), *λαμβάντες τὸ ἱκανόν* (xvii. 9, *satis accipientes*), etc. The singular skill and propriety with which Luke has described the various diseases which he had occasion to mention, fully corroborate the notice of his profession found in Col. iv. 14, where he is called *the beloved physician*.

We find in the Acts several words which occur in St. Luke's Gospel, but never in the other books of the N. T., as for instance, *δυσχυρίζομαι*, *εὐλαβής*, *κλάσις*, *δικαστής*; others are peculiar to the Acts, as *ἀσμένως*, *ἄφνω*, *ἐπιβουλή*, *ὑπηρετέω*, etc.; and the influence of the long companionship between Luke and Paul may be observed in their common use of words and phrases which are seldom or never found elsewhere in the sacred Scriptures; among these may be enumerated *ὁμοθυμαδόν*, *προσκαρτερέω*, *ἄνομος*, *χρηματίζω*, *κατηχέω*, *πληροφορέω*, *χάρις*, *εὐαγγελίζομαι*. (See Kuinoel, *Comm. in Hist. Lib. N.T.*, Davidson's *Introduction*, etc.)

In the speeches recorded in the Acts the character of each speaker is preserved with great accuracy. Thus the speeches of Peter contain many points of similarity to each other, as well as to his two Epistles; whilst those attributed to Paul contain peculiar words and forms of expression, which are constantly met with in the Pauline Epistles. Whether these speeches were taken from written documents, or were orally communicated to St. Luke by those who heard them, is much disputed; but probably some of them are only abstracts of the speeches which were actually delivered, more especially the speeches of Tertullus and Paul before Felix (xxiv.), as we cannot conceive that Paul merely denied the charge brought against him without confuting it.

Many of the circumstances related in the Acts are corroborated by allusions to them in the Pauline Epistles. These

coincidences form the subject of Paley's most celebrated work, the *Horæ Paulinæ*, and are so minute and latent that they cannot have been designed: they prove therefore that neither the events recorded in the Acts were borrowed from the Epistles, nor the Epistles forged from the history related in the Acts, but that both proceed from the same real story.

170. Sources whence the book of the Acts is derived.

In all cases where the writer was present at the events which he has related, the history of course depends on his own autoptic authority; and so far as it relates to the life and labours of St. Paul, there can be little doubt that the information was supplied to him by that Apostle.

With respect to the remaining portion, St. Luke may have derived his information either from written documents drawn up by persons who were eye-witnesses of the circumstances recorded, or from the oral communications of the principal parties concerned. Thus the first twelve chapters may have been taken from the oral accounts which he received from James and the elders at Jerusalem; and it is also highly probable that Philip the deacon, who dwelt at Cæsarea (xxi. 8), may have been the principal source whence he derived his knowledge of the conversion of the eunuch, and most of the other circumstances narrated in chaps. vi. and viii.

171. Integrity. The passages of the Acts whose genuineness has been disputed are not of any great length. They consist of viii. 37; ix. part of 5, 6; xxiv. part of 6, 7, 8; and xxviii. 29.

a. viii. 37. *εἶπε δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας ἔξιστιν ἀποκριθεὶς δὲ εἶπε, Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.*

The verse is found in E and several cursives, and is quoted by Irenæus.

It is wanting in κ , A, B, C, and the other uncials, in many cursives, in the Syriac, and some other ancient vss. It is expunged in almost every recent edition of the Greek Testament except that of Dr. Wordsworth.

b. ix. 5, 6. The Authorized Version gives these two verses as they stand in the Textus Receptus, namely:

5. And he said, Who art thou, Lord? and the Lord said, I am Jesus whom thou persecutest; [it is hard for thee to kick against the pricks (*πρὸς κέντρα λακτίζειν*).

6. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him], Arise, and go into the city . . .

The Greek for the portion within brackets is not found in any

Greek mss. according to Tischendorf. The passage is expunged by Alford, Wordsworth, and almost all recent editors. It is probably borrowed from xxii. 10, and xxvi. 14.

c. xxiv. part of 6, 7, 8. καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν. 7. παρελθὼν δὲ Δυσίας ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγεν. 8. κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ.

This passage is found in E, in most of the cursives, and in some vss.; it is also quoted by Chrysostom and some other Fathers.

It is omitted in N, A, B (C and D are defective in this part of the Acts), and three later uncials, and in some cursives. It is expunged by Lachmann, Griesbach, and Tischendorf, and inserted between brackets by Alford. It is however retained by Wordsworth.

d. xxviii. 29. καὶ ταῦτα αὐτοῦ εἰπόντος ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

This verse is inserted in three later uncials and some cursives, as also in some vss., and is quoted by Chrysostom and some other Fathers.

It is omitted in N, A, B, E (C and D are defective), and some cursives; it is expunged by Lachmann and Tischendorf, and inserted between brackets by Alford. Wordsworth retains it.

Besides these interpolations, many others which have not been adopted in the received text are to be found in D and E, and their cognate mss. and vss. Bornemann has published an edition of the Acts in which all these passages are inserted in the text.

The most important uncial mss. of the Acts are N, A, B, C, D, and E: see Art. 14.

172. *Intimations of chronology contained in the Acts.*

The circumstances related in the Acts are probably set down in their exact chronological order, but as Luke assigns no date to any of the events which he has recorded, the chronology of the book is a matter of great difficulty. In a few passages, however, he has referred to facts which are mentioned by profane historians, and by determining the dates of these facts we are able to fix the dates of the events recorded in particular chapters of the Acts. According to Michaelis there are no less than five such facts mentioned in the history.

1. In xi. 28, Luke notices the famine which took place in the time of Claudius Cæsar. This event occurred A.D. 44.

2. In xii. 21—23, he relates the death of Herod Agrippa, which also occurred in A.D. 44.

3. In xviii. 2, he mentions the banishment of the Jews by Claudius. The date of this event is very uncertain.

4. In xxiv. 27, he states that Paul's imprisonment at Jeru-

salem occurred two years before Felix was removed from the government of Judæa, or in A.D. 58.

5. In xxiv. 27, he mentions the appointment of Festus as successor to Felix, which event occurred in A.D. 60.

The chronology of the rest of the book is clear. Paul was sent away to Rome by Festus in the autumn of 60, arrived there in the spring of 61, and remained a prisoner at that city for two years, *i.e.* until the spring of 63.

Many recent critics think that the dates of none of the five events which we have mentioned above can be ascertained with absolute certainty, excepting that of the death of Herod Agrippa, which, as Josephus informs us, occurred in the third year of the reign of Claudius, *i.e.* A.D. 44.

In this case the chronology of the Acts must be determined from other premises, which we will attempt to do in the next chapter.

Some of the difficulties in the Acts have already been explained, but we would also advise our readers to pay particular attention to the following passages : i. 4, 6, 21, 22 ; ii. 1—3, 9, 10, 22, 23, 29, 42, 46, 47 ; iii. 16, 19—21 ; iv. 9, 24 ; v. 3, 4, 39 ; vi. 9 ; vii. 19, 40, 42—45, 53, 56 ; ix. 23, 25 ; x. 1, 11, 36—39 ; xi. 17, 26 ; xii. 19, 20 ; xiii. 2, 9, 18, 19 ; xv. 3, 9, 14, 19, 20, 22, 23, 28, 39 ; xvi. 12, 33, 37 ; xvii. 4, 16 to end ; xviii. 2 ; xix. 19, 24 to end ; xxi. 3, 16 ; xxiii. 1, 30 ; xxiv. 3 ; xxvi. 3, 16, 23, 28 ; xxvii. 1 to end ; xxviii. 1, 5, 15.

Sect. 7.—CHRONOLOGY OF THE NEW TESTAMENT.

173. Chronological table of the events recorded in the Gospels.

B.C.	5	Birth of John the Baptist. <i>Christ born</i> at the close of this year, probably in December ; but see <i>Lewin's Chronology</i> .	<i>Augustus</i> , Emperor. Herod the Great, king of Palestine.
"	4	Visit of the Magi. Flight into Egypt. Massacre of the Innocents.	<i>Death of Herod</i> . His kingdom divided between his sons. Archelaus appointed king of Judæa. Philip tetrarch of Ituræa. Antipas tetrarch of Galilee.
"	3	Joseph and Mary return out of Egypt with the child Jesus, and settle at Nazareth in Galilee.	
A.D.	6 or 7		Archelaus banished to Vienne in Gaul.

A.D. 8	Christ disputes in the temple with the doctors.	Judæa made a Roman province. Coponius appointed procurator.
„ 14		<i>Tiberius</i> succeeds Augustus.
„ 26	John the Baptist begins his ministry. <i>Christ begins his ministry</i> some months after. The temptation. Marriage at Cana in Galilee.	Pontius Pilate procurator of Judæa.
„ 27	Christ goes up to Jerusalem at the passover, preaches in Judæa for some months, passes through Samaria, his discourse with the woman of Samaria, returns to Galilee. From this period our Lord did not visit Jerusalem except at the Festivals.	
„ 28	Christ preaches in Galilee.	
„ 29	Christ preaches in Galilee: at the close of this year he goes up to Jerusalem at the feast of dedication, retires to Bethabara, raises Lazarus, retires to Ephraim.	
„ 30	Christ visits Cæsarea Philippi, returns to Galilee. Proceeds to Jerusalem with the disciples. His public entry into Jerusalem (Palm Sunday). The Passion. The Last Supper. <i>The Crucifixion.</i>	

174. The three leading dates in the above table are those of the **Nativity**, the **Commencement of our Lord's ministry**, and the **Crucifixion**.

a. It is perfectly certain that there is an error of four years in the vulgar era. The birth of Christ was not long before the death of Herod the Great. Now Archelaus was banished, according to Dion Cassius, in A.D. 6, and Josephus in his *Antiquities* says, that he reigned ten years, which fixes the date of Herod the Great in B.C. 4. (See Lewin's *Chronology*, where this point is established by several independent calculations.)

The Christian era was first brought into use in the sixth century by Dionysius Exiguus, who probably calculated it from the date of the Crucifixion given by Eusebius, which was in his time generally received.

b. St. Luke informs us that John the Baptist began his

ministry in the fifteenth year of the reign of Tiberius Cæsar. These fifteen years may be reckoned either from the time when Tiberius became sole emperor (i.e. A.D. 14), or from the time when he was taken into partnership by Augustus. In the first case, St. John's ministry began in A.D. 29, which is the date adopted by Prideaux, Lewin, and many others; in the second case, St. John's ministry began in A.D. 26, which is the date given in the preceding table. This date is also adopted by Alford, Wordsworth, Greswell, and other Biblical critics; it agrees moreover with the statement of St. Luke (iii.) that our Lord was thirty years old when he began his ministry, whereas the other date would make him begin his ministry in his thirty-third year. (See however Lewin's *Chronology*.)

c. As our Lord's ministry lasted about three years and a half, the date of the Crucifixion depends upon the date of the commencement of his ministry. Accordingly, this event is placed in A.D. 33 by Lewin; whereas Greswell, Alford, and Wordsworth place it in A.D. 30. Hales and Burton give A.D. 31; Benson and Clinton, A.D. 29.

175. Chronological table of the events recorded in the Acts.

A.D. 30	<i>The Crucifixion. The Ascension. The effusion of the Holy Spirit.</i>	<i>Tiberius, Emperor. Pontius Pilate procurator of Judæa.</i>
„ 36		<i>Pilate sent to Rome by Vitellius.</i>
„ 37	<i>Martyrdom of Stephen. Conversion of Saul (ix.).</i>	<i>Caligula succeeds Tiberius. Pilate banished to Gaul.</i>
„ 40	<i>Saul, after passing three years in Arabia and Damascus, goes up to Jerusalem. First visit (Acts ix. 26; Gal: i. 15, 18), is sent to Tarsus. Rest of the Churches. Conversion of Cornelius.</i>	<i>Antipas banished to Gaul.</i>
„ 41	<i>The Gospel preached to the Gentiles at Antioch (xi.). Barnabas fetches Saul from Tarsus, they stay a year at Antioch.</i>	<i>Claudius succeeds Caligula. Agrippa I. appointed king over the whole of the dominions of Herod the Great.</i>
to		<i>Death of Agrippa.</i>
„ 44	<i>Saul and Barnabas sent to Jerusalem with contributions from Antioch (xi. 30, second visit). Martyrdom of James the Great.</i>	<i>Cuspius Fadus appointed procurator.</i>

A.D. 45	<i>First missionary journey of Barnabas and Saul</i> , henceforth called Paul. They return to Antioch, and remain there a long time (xiv.).	
„ 51	Dispute at Antioch concerning circumcision. Paul and Barnabas go up to Jerusalem (<i>third visit</i>), <i>Council of Jerusalem</i> , they return to Antioch, and tarry there. <i>Second missionary journey of Paul.</i> He makes a circuit through Cilicia, Phrygia, and Galatia, comes to Troas, proceeds to Macedonia, visits Philippi, Thessalonica, Athens, and Corinth, where he remains a year and a half (here he probably wrote <i>the two Epistles to the Thessalonians</i>), returns to Jerusalem (<i>fourth visit</i>) for the feast, probably Pentecost (xv. 40 to xviii. 22). Paul returns to Antioch, and spends some time there.	
„ 53	<i>Third missionary journey of Paul.</i> He traverses Galatia and Phrygia.	Felix appointed curator (A.D. 52).
„ 54	Arrives at Ephesus (xix. 1), stays there three years (xx. 31). During this period he writes <i>the Epistle to the Galatians</i> (see however our notes on that Epistle), and <i>the First Epistle to the Corinthians</i> .	Nero succeeds Claudius. The fall of the Egyptian empire (xxi. 38).
„ 57	Tumult at Ephesus (xix.), Paul visits Macedonia, where he writes <i>the Second Epistle to the Corinthians</i> ; proceeds to Greece, where he stays three months (xx. 2). Here he writes <i>the Epistle to the Romans</i> from Corinth.	
„ 58	Paul returns through Macedonia, visits Troas (xx. 6) and Miletus, tarries many days at Cæsarea, arrives at Jerusalem (<i>fifth visit</i>); is seized by the Jews, rescued by Lysias the chief-captain (xxi. 32), who sends him to Felix the	

A.D. 58	governor at Cæsarea, where he is kept a prisoner for two years (xxiv. 27).	
„ 60	Paul makes his defence before Festus and Agrippa (xxvi.), appeals to Cæsar, is sent to Rome.	Porcius Festus succeeds Felix.
„ 61	Paul arrives at Rome in the spring, and remains there a prisoner for two years. During this period he writes the <i>Epistles to the Ephesians, Colossians, Philip- pians, and Philemon.</i>	Martyrdom of James the Less (A.D. 62).
„ 63	Here the History of the Acts concludes.	

176. The dates given in the preceding table generally agree with those given by Alford in his *Prolegomena* to the Acts. We have before stated that the death of Herod Agrippa is the only one of the events recorded in the Acts whose date can be fixed with absolute certainty. To every other event mentioned in the book different dates have been assigned by different commentators. We will therefore state briefly the most important of these variations, and the arguments which have been urged in favour of the dates which we have adopted ourselves.

a. The date of the Crucifixion and Ascension has already been discussed in Art. 174.

b. The next important date is that of the Martyrdom of Stephen and the Conversion of Paul. Here Alford and Greswell give 37, Lewin 36, Wordsworth 33—34. It is generally agreed that the two events were not separated by an interval of more than a year, and they are placed by Burton as early as 31, and by the Paschal Chronicle as late as 41—42.

1. Now the date of Paul's Conversion depends upon two passages in the Galatians, in the first of which (i. 18), he says, *Then after three years* (i.e. three years after his conversion) *I went up to Jerusalem*, and in the second (ii. 1), *Then fourteen years after I went up again to Jerusalem*. If the 14 years are to be reckoned from his conversion, that event must have occurred just 14 years before the visit to Jerusalem alluded to in ii. 1; if the 14 years are to be reckoned from the close of the three years mentioned in i. 18, his conversion happened 17 years before this visit.

2. It is improbable that so important an event as the journey to Jerusalem mentioned in the Galatians should not

be noticed in the Acts; we have therefore to determine with which of the five visits enumerated in the above table it most probably coincides.

It is not probable that it was the fourth or fifth visit, since Barnabas (who is mentioned in Gal. ii.) was not with Paul on these occasions.

Nor could it have been the first or second visit, since we read in Galatians that the Apostles at Jerusalem granted to Paul permission for the Gentiles to be free from the obligation of the Mosaic law, and there would have been no necessity for the Church at Antioch to send Paul and Barnabas again to Jerusalem to consult the Apostles upon the same subject.

Moreover, the first visit occurred *three* years after Paul's Conversion; and the second took place about the time of the death of Agrippa (xi. 30, xii. 1); so that if it coincides with the visit mentioned in *Galatians*, Paul's Conversion must have taken place in A.D. 30 or 31. Birks (*Horæ Evangelicæ*) justly remarks, 'that it seems quite incredible that while the whole book of Acts comprises a space of more than thirty years, the first nine chapters should be contracted within the narrow limits of seven or eight months.'

The visit therefore mentioned in the Galatians was probably the *third* visit mentioned in Acts xv.

c. Lewin identifies the visit in Galatians with Paul's fourth visit to Jerusalem (A.D. 53) after his residence at Corinth, and supposes that the fourteen years are *exclusive* of the three years previously mentioned. He thus arrives at 36—37 for the date of the conversion, which agrees very nearly with that of Alford, although he employs a different mode of calculation.

Wordsworth also supposes the visit in Galatians to have happened 17 years after the conversion, but he makes it coincide with Paul's third visit, and thus gives A.D. 34 for the date of the conversion. The anonymous author of *Contributions towards an Harmony of the Holy Gospels* (published by Rivingtons, 1848), identifies it with Paul's second visit, and thus places the conversion of Paul a few months later than the Ascension. And lastly, Paley and some others think that it coincides with none of the five, and is not mentioned at all in the Acts.

d. On the whole we think it most probable that the Conversion of Paul and the visit mentioned in the Galatians were separated by an interval of 14, not 17 years, and that this visit coincides with Paul's third visit to Jerusalem at the time of the Apostolic Council (Acts xv.).

This view is adopted by Dean Alford, by Mr. Conybeare

in Conybeare and Howson's *Life of St. Paul*, and also by Dr. Davidson, to whose *Introduction* we refer our readers for a full statement of the various opinions which have been held on the subject, and the different arguments by which those opinions have been supported.

177. *a. The rest of the churches* (ix. 31) is generally supposed to have been due to the alarm of the Jews, in consequence of Caligula's order to set up his statue in the temple at Jerusalem. It is natural to suppose that the Jews would be too much occupied with their own matters at that period, to have leisure to persecute the Church. This order was given to Petronius the president of Syria in A.D. 39; its favourable influence upon the Christian Church at Jerusalem would probably be experienced in A.D. 40.

b. Paul was sent from Cæsarea to Rome in the year in which Festus succeeded Felix (xxiv. 27). Now we learn from Josephus that when Felix was recalled, he was followed by an embassy of the Jews, who accused him before Nero of sundry malpractices, and that he was saved from punishment by the influence of his brother Pallas. Pallas was poisoned by Nero in A.D. 62 (Tacit. *Annal.* xiv.), therefore the recall of Felix must have occurred in 60 or 61 at the latest.

c. Lewin places the defeat of *the Egyptian* (xxi. 38) in A.D. 57. Paul's fifth visit to Jerusalem was probably several months later (xxi. 38), and cannot be placed earlier than A.D. 58; hence the recall of Felix, two years after this visit (xxiv. 27), could not have been earlier than A.D. 60.

d. Again, when Paul arrived at Rome he was committed to the Prætorian prefect (τῷ στρατοπρόδρογῳ, xxviii. 16); but after the death of Burrhus, which occurred in the beginning of A.D. 62, two prefects were appointed; therefore Paul must have arrived at Rome during the office of Burrhus, i.e. in A.D. 61 at the latest, and the recall of Felix must have happened in A.D. 60.

e. The Chronology of the Acts after the recall of Felix and appointment of Festus is quite clear (see Art. 172).

The date of the events which took place between the third and fifth visits can only be determined approximately. Thus St. Paul was at Corinth (xviii.) during the proconsulship of Gallio, the brother of Seneca. Lewin maintains that the proconsulship of Gallio must have occurred in the year A.D. 53 (see his *Chronology*); and this date, although by no means certain, is yet highly probable, and is very generally adopted by Biblical critics. If it be correct, Paul must have arrived

at Corinth in the year A.D. 52, since we are informed that he had spent a year and a-half there before he was brought before Gallio. The commencement of his second missionary journey must have occurred some time before this; Alford place it in A.D. 51, Lewin in A.D. 49. And the council at Jerusalem, which took place before this second journey, must have occurred not later than 51, nor earlier than 48, which are the dates given respectively by those writers. Hence Alford places the Conversion of Paul in A.D. 37. Lewin, as we have already seen, arrives at nearly the same date, but from different premises.

178. Two other events are mentioned in the Acts, which have been employed by some in their calculations of its chronology; but they do not lead to any conclusions which can be depended upon.

a. Paul escaped from Damascus (ix. 25) at a time when Aretas was in possession of that city (2 Cor. xi. 32, 33). We learn from Josephus that this Aretas was king of Arabia, and father-in-law of Herod Antipas; that he made war with Antipas and defeated him, and that Vitellius, proconsul of Syria, was ordered by the emperor Tiberius to protect Herod Antipas against Aretas. Vitellius accordingly marched against Aretas, but on receiving information of the death of Tiberius, he withdrew his troops. It has been conjectured that Aretas *may* have availed himself of this favourable opportunity to occupy Damascus. If so, as Tiberius died in A.D. 37, and Paul's escape from Damascus occurred soon after his sojourn in Arabia, his conversion must have taken place A.D. 34. But we do not know whether Aretas seized Damascus at this period, nor in what year he appointed an Ethnarch over it; we cannot therefore place any reliance on this mere conjecture.

b. Paul met with Aquila and Priscilla at Corinth soon after the Jews had been banished from Rome by Claudius (xviii. 2). This banishment is mentioned by Suetonius (*Judæos impulsore Christo assidue tumultuantes Româ expulit*), and is supposed to have occurred in 51 or 52, which date agrees perfectly with the supposition that Paul arrived in Corinth in A.D. 52. But Suetonius affixes no date to the banishment, and although Aquila and Priscilla are said (xviii. 2) to have lately (*προσφάτως*) come from *Italy*, it is possible that they may have quitted Rome long before they set sail from Italy. This event therefore, like the preceding one, furnishes no certain clue to the chronology of the Acts.

CHAPTER XIII.

ON THE PAULINE EPISTLES.

Sect. 1.—ACCOUNT OF ST. PAUL.

179. For an account of the great Apostle of the Gentiles, we must have recourse to the history of the Acts of the Apostles, with such additional information as may be gathered from his Epistles. From these sources we learn that his original name was Saul, that he was of the tribe of Benjamin (Rom. xi. 1), and a native of Tarsus, the capital of Cilicia (Acts xxii. 3). His parents were Jews by custom and language as well as birth, since he calls himself an *Hebrew of the Hebrews* (Phil. iii. 5); and he himself was *brought up at the feet of* (i.e. educated by) *Gamaliel* (Acts xxii. 3), one of the most celebrated of the Jewish Rabbins of that time, and *after the most straitest sect of his religion, lived a Pharisee* (Acts xxvi. 5). We learn also that according to the custom of his nation he was taught a trade, namely, that of a tent-maker (Acts xviii. 3).

The Greek word in this passage is *σκηνοποιός*, which Luther renders *carpet-maker*, and Michaelis, *mechanical instrument maker*. Hug thinks that the word signifies *maker of tent-cloth*, and this explanation has been adopted by the best recent critics. In Cilicia goats' hair was manufactured into a kind of thick cloth, called *cilicium*, which was used for tents.

We learn also from Acts xxii. 28, that he was a Roman citizen by birth. Some suppose that he owed this privilege to the fact of Tarsus being a free city: others believe that his father or one of his ancestors had obtained the right of Roman citizenship for some service performed during the civil wars.

A.D. 37—46, Acts vii. 58—xiii. 3.

Saul is first mentioned in the N.T. as taking a leading part in the martyrdom of Stephen, when *the witnesses laid down their clothes at his feet*.* After this we read that he

* In this section the words in Italics, where the reference is not given, are quoted from the Authorized Version of the Acts.

continued to *make havoc of the church, entering into every house, and haling men and women committed them to prison*, and that he persecuted the Christians *even unto strange cities* (xxvi. 11). On one of these expeditions, in which he carried letters from the high-priest to the synagogues at Damascus, *that if he found any of this way he might bring them bound to Jerusalem*, our Lord appeared to him in a great light, *above the brightness of the sun* (xxvi. 13), and proclaiming himself to be that *Jesus whom he was persecuting*, warned him of the uselessness of his opposition, and gave him instructions what to do. This manifestation struck Saul with blindness, and he was forced to be led by the hand to Damascus, where he was cured by one Ananias, in accordance with a vision granted to them both, and was then baptized and filled with the Holy Ghost. Many suppose that his eyes always remained weak in consequence of this blindness, and trace allusions to this bodily defect in 2 Cor. xii. 7, Gal. iv. 14, and other passages of the N.T. The exact date of Saul's birth cannot be ascertained; he is however called a young man (*νεαῖος*) in the account of the death of Stephen, and is supposed to have been about 33 years of age at the time of that event.

Saul began his ministry by preaching the gospel at Damascus, *and confounded the Jews which dwelt at Damascus, proving that this* (Jesus whom he preached) *is very Christ*. After a short stay at Damascus (*ἐνθάδε*, Gal. i. 16), he retired to Arabia to prepare himself for his future labours, and then returned again to Damascus (Gal. i. 17), and preached boldly in the name of Jesus, until *after many days* (*ἡμέραι ἱκαναί*, Acts ix. 23), *were fulfilled, the Jews took counsel to kill him, but the disciples took him by night and let him down by the wall in a basket*.

The exact period of his residence in Arabia is unknown, but we learn from Gal. i. 18, that his escape from Damascus happened *after three years*, which must be reckoned from the date of his conversion. The journey into Arabia is not mentioned in the Acts, and this omission is strongly insisted on by Paley (*Horæ Paulinæ*) as a proof that the Acts and the Epistle to the Galatians were written without any communication with each other. We find also that St. Paul's own account of his escape from Damascus, given in 2 Cor. xi. 32, mentions some particulars which are omitted in the Acts. Thus, in Acts ix. 24, we read *that the Jews watched the gates night and day*; in the Epistle, *that the governor under Aretas the king* (who was probably the tool of the unbelieving Jews) *watched the city of the Damascenes*. Again, the

Acts (ix. 25) assert that Saul was let down *through the wall*; the Epistle *through a window by the wall*; and the basket by which he was let down is called σπυρίς in the Acts, σαργάνη in the Epistle. We may conclude from the two passages that σπυρίς and σαργάνη were synonymous terms applied to a large basket or hamper, differing from the κόφινος or small basket, in which the Jews carried their provisions; but although the two accounts are perfectly reconcilable, the variations which exist between them show that there was no correspondence between the two writers, but that both give true but varying accounts of one and the same real event. (Paley, *Horæ Paulinæ*.)

After his escape Saul proceeded to Jerusalem and tried to join himself to the Christians in that city, *but they believed not that he was a disciple* until Barnabas took him and introduced him to Peter and James (Acts ix. 27, Gal. i. 18, 19), and narrated to them the manner of his conversion. He remained at Jerusalem only fifteen days (Gal. i. 18), for the Hellenists *went about to slay him, so the brethren sent him forth to Tarsus*.

He now occupied himself in preaching the gospel in Syria and Cilicia (Gal. i. 21), until Barnabas came to bring him to Antioch, where they remained for a year, when they were sent up to Jerusalem to convey to the brethren in that city a collection which had been made at Antioch for the relief of the poor brethren in Judæa. It is doubtful how long they were occupied with this mission, but when it was completed they returned to Antioch, taking with them John whose surname was Mark. From this period the narrative of the Acts leaves the rest of the Apostles and confines itself to a continuous account of the travels and labours of Saul. Soon after their return to Antioch, Saul and Barnabas were by a revelation of the Holy Ghost set apart for the special work of preaching Christ among the Gentiles.

First Apostolical Journey, A.D. 46—48, Acts xiii. 4—xiv. 28. Their first missionary expedition was confined to the provinces of Asia Minor. They first sailed to Cyprus, where the proconsul Sergius Paulus was converted in consequence of the blindness miraculously inflicted by Saul on a sorcerer named Elymas, who attempted to oppose them. From this period Saul is called Paul in the Acts, but commentators are not agreed as to the reason why he changed his name.

Some think that he received the name from the Romans on account of his diminutive stature (Παῦλος *Paulus quasi pusillus*); some suppose that he took the name in compliment to the pro-

consul Sergius Paulus; whilst others think that it was the name by which he was known among the Gentiles, and that, after his separation to the Gentile ministry, Scripture gives prominence to his Gentile name.

From Cyprus they went to Perga, where Mark deserted them; thence to Antioch in Pisidia, whence they were expelled by the Jews who were jealous of their success; thence they proceeded to Iconium, where an attempt was made to stone them, and afterwards to Lystra, where Paul was actually stoned and drawn out of the city for dead. At Lystra Paul converted a woman named Lois, with her daughter Eunice, and her grandson Timothy. From Lystra they went to Derbe, where they *made many disciples*; thence they returned by the same route to Antioch in Syria, whence they had started. This expedition occupied about two years.

The Apostolic Council, 50 or 51, Acts xv.

Saul and Barnabas *abode long time with the disciples at Antioch*, until certain persons came from Judæa, *teaching the brethren, that unless ye be circumcised after the manner of Moses, ye cannot be saved*. Accordingly Paul and Barnabas were sent to Jerusalem to confer with the Apostles on this subject. We learn from Galatians that they took Titus with them, and that this, which constitutes St. Paul's *third visit* to Jerusalem, occurred fourteen years after his conversion. We learn also that a special revelation was vouchsafed to him, directing him to undertake the journey (Gal. ii. 1, 2, see however Art. 176 b). A formal council (generally termed the *Apostolic Council*) was called, in which the subject was discussed.

At this council Peter first explained to the meeting the object for which they were called together, and presented to them Paul and Barnabas, who related *what miracles and wonders God had wrought among the Gentiles by them*; and then James announced to them the decision of the Apostles, that it was not necessary that the Gentiles should be circumcised. The decree of the Church was entrusted to Paul and Barnabas with some others to carry back to Antioch.

It is uncertain how long Paul remained at Antioch, but it was probably at this period that the visit of Peter to Antioch occurred. On that occasion Paul *withstood him to the face, because he was to be blamed* (κατεγνωσμένος, Gal. ii. 11). *Some days after* Paul proposed to Barnabas to visit the churches which they had founded. Barnabas wished to take

with them his nephew Mark, but Paul objected to this, because Mark had deserted them in their former journey.* This disagreement ended in their parting from one another and proceeding on different routes. Paul chose Silas as his companion, and proceeded on his second missionary expedition.

Second Apostolical Journey, A.D. 51—54. Acts xv. 41—xviii. 22. Paul's travels hitherto had been confined to Asia; in this journey he first *went through Syria and Cilicia, confirming the churches*; thence he proceeded to Derbe and Lystra, where he chose as another of his companions, Timothy, whom he had converted during his former residence at that city. We read also that he *took and circumcised him because of the Jews who were in those quarters*, and Paley (*Hor. Paul.*) adduces this instance of Paul's deference to the prejudices of those among whom he was preaching as a striking example of his determination *to be all things to all men, that he might by all means save some* (1 Cor. ix. 22). The Apostle then, accompanied by Silas and Timothy, visited Phrygia and Galatia, and then proceeded to Troas, where Luke joined them. Here Paul had a vision which induced him to cross over into Macedonia. The first city in that country at which they made any stay was Philippi, where Paul and Silas were scourged, imprisoned, and put into the stocks (τὰ ξύλον). At midnight however a great earthquake shook the prison, opened the prison doors, and loosed the bonds of all the prisoners. The jailer, being converted by this divine manifestation, *was baptized, he and all his, straightway*. Next morning, the magistrates, either alarmed at the earthquake, or conscious of having acted unjustly, sent to have Paul and Silas dismissed. On this occasion Paul claimed his privilege as a Roman citizen, and refused to depart until the magistrates *came and besought them, and desired them to go out of the city*.

Leaving Luke and Timothy at Philippi, Paul and Silas proceeded through Amphipolis and Apollonia to Thessalonica, in which city the house where they lodged was assaulted by their enemies. Thence they went to Berea, where their reception was somewhat better; but they had not continued there long before the Jews excited against them such commotions as obliged Paul to depart to Athens, *but Silas and Timotheus abode there still*. As Timothy had been left

* Paul was afterwards reconciled to Mark. (See Art. 147.)

behind at Philippi, he must have rejoined the Apostle at Thessalonica or Beroëa. Athens was the scene of Paul's dispute with the Stoics and Epicureans, and of his speech at the Areopagus (Acts xvii.).

The Gospel did not make much progress at Athens, so Paul proceeded to Corinth, where he abode with a Jew named Aquila, who was a tent-maker like himself. At Corinth he supported himself by labouring at his trade, *working with his own hands* (1 Cor. iv. 12), and preaching the Gospel as occasion offered. At length Silas and Timothy joined him, and Paul *was pressed in spirit*, and gave himself up with still greater energy to the work of the ministry. The Jews however *opposed themselves and blasphemed*, whereupon the Apostle left them, and turned to the Gentiles. Although probably he still lodged with Aquila, the house of one Justus, which was near the synagogue, was the place of his public teaching. At Corinth he remained 18 months, and made many converts, among whom were Crispus, *the chief ruler of the synagogue*, Gaius (1 Cor. i. 14), whom Paul calls *mine host*, and (the host also) *of the whole church* (Rom. xvi. 23), and Stephanas, whose house is termed *the firstfruits of Achaia* (1 Cor. xvi. 15; see the notes on that Epistle). Here also he wrote the *two Epistles to the Thessalonians*, and (perhaps) also the *Epistle to the Galatians*. On the arrival of Gallio as proconsul of the province of Achaia, *the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat*. The proconsul however did not think the matter fit for civil interference, *and drove them from the judgment-seat* (see Art. 41). At the end of the 18 months Paul quitted Corinth, and after touching at Ephesus, where he left Aquila, went on to Cæsarea, and thence to Jerusalem, *to keep the feast* (it is doubtful whether it was the Passover or Pentecost). Thence he returned to Antioch, where *he spent some time*.

Third Apostolical Journey, A.D. 54—58. Acts xviii. 23—xxi. 17. Paul now traversed once more Galatia and Phrygia, *strengthening all the disciples*. He then proceeded to Ephesus, where he continued more than two years, until at length his success produced a tumult, in which he nearly lost his life (xix.) Here he wrote the *First Epistle to the Corinthians*, in which he describes his despair, and returns thanks for his deliverance. He was driven from this city only to renew his labours in Europe. The history of the Acts informs us that *after the uproar was ceased*,

Paul departed to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece (Ἑλλάδα), and there abode three months.

Although this visit to Macedonia is mentioned so cursorily in the Acts, it probably occupied nearly a year, during which period he made Philippi his head-quarters, occasionally visiting the other churches which he had founded in those parts. We learn from 2 Cor. ii. 12, that on his way from Ephesus to Macedonia he visited Troas, where he probably remained some time, and a door (that is, an opportunity of preaching the Gospel with success) was opened to him of the Lord. At Philippi (2 Cor. vii. 6) Titus joined him, and was sent back again to Corinth with the *Second Epistle to the Corinthians*. During this visit to Macedonia also we learn from Rom. xv. 19, that Paul fully preached the gospel of Christ round about to Illyricum. We have previously stated that Paul proceeded from Macedonia to Greece. In the *Second Epistle to the Corinthians*, which was written not long before he left Macedonia, he mentions his intention of visiting Corinth shortly; we may therefore conclude that the whole, or at all events the greater portion, of the three months which he spent in Greece was passed at Corinth. Here he wrote the *Epistle to the Romans*, and many commentators believe that the *Epistle to the Galatians* was also written about this time (see however the notes on that Epistle).

In conformity with a promise made long ago at Jerusalem (Gal. ii. 10), Paul had occupied himself during this journey in collecting funds for the relief of the poor brethren in Judæa. We learn from 1 Cor. xvi. 1—4, that while he was at Ephesus, he gave special directions to the Corinthians how their contributions were to be collected; and that he had already given similar instructions to the Galatians. We find also from 2 Cor. ix. that collections were made in Macedonia for the same purpose; and it appears that these collections were completed, and that Paul carried them with him when he sailed from Corinth. This is implied in Rom. xv. 25, 26, *But now I go unto Jerusalem to minister to the saints; for it hath pleased them of Macedonia and Achaia to make a certain contribution (κοινωνίαν) for the poor saints which are at Jerusalem.* Not a word is said of this contribution in the account given in the Acts of this journey of St. Paul, but he alludes to it casually in his speech before Felix, *Now after many years I came to bring alms to my nation, and offerings* (Acts xxiv. 17). Paley (*Hor. Paul.*) justly adduces this coincidence as a proof that the Acts and Epistles were written independently of each other, since we cannot imagine that the various details about this contribution, which we collect from three different Epistles, were grafted upon this obscure statement in

the Acts; nor can we believe that, if the Acts were forged from the Epistles, the writer of the former would give no account of the contribution at its proper place in the history. We must conclude therefore that both the Epistles and the Acts refer to a real transaction.

Paul intended to sail from Corinth direct to Syria, but was induced by a conspiracy of the Jews to return to Macedonia, and sailed across from Philippi to Troas. From the pronoun *we* being again used in the Acts (xx. 5) we may conclude that Luke rejoined him at Philippi. After staying a few days at Troas, where he restored to life a young man named Eutychus, Paul sailed along the coast of Asia Minor to Miletus, where he bade farewell to the elders of the Ephesian Church in a most touching address. From Miletus Paul and his companions sailed round the coast of Asia Minor to Tyre, where Paul stayed seven days. Thence they sailed to Ptolemais, whence they proceeded on foot to Cæsarea. At Cæsarea they stayed a short time with Philip *the Evangelist, which was one of the seven*, and then proceeded to Jerusalem, where Paul *went in to James*, and in the presence of *all the elders declared particularly what things God had wrought among the Gentiles by his ministry*.

The following lines may prove useful as a *memoria technica* of the principal places visited by Paul in his three journeys:—

Sal.-Paphos, Ant.-Icon., Lys.-Derbe, *rursus ad* Antioch;
 Asia, Phil.-A.-A.-Thess., Ber.-Athens, Cor.-Ephes., Jerusalem;
 Galat., Phryg., Ephesus, Macedonia, Cor.-Phil., *et* As.-Jer.

Conclusion of the History of the Acts, A.D. 58—63.
 Acts xxi. 18, to the end.

Paul had been only a few days in Jerusalem when *the Jews which were of Asia, when they saw him in the temple, stirred up all the people and laid hands on him. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that he had brought into the temple.)* He had really taken in four Jews only, but the populace probably mistook one of these four for Trophimus. Paul was dragged violently *out of the temple*, and would have been killed by the mob if the commander of the Roman garrison in the Turris Antonia, Claudius Lysias, had not come down with his soldiers and rescued him. When he was on *the stairs* which led from the court of the Gentiles to the Turris Antonia, Paul obtained leave from the commander to address the multitude, who listened patiently at

first, until he began to speak of the admission of the Gentiles into the Church of God, when their rage broke out afresh, and they clamoured for his immediate execution. Lysias would have examined Paul by scourging, but the Apostle claimed the privilege of a Roman citizen, and Lysias desisted from his attempt. Next day Paul was allowed to plead his cause in the Jewish council, when he had to be again rescued by force from being torn in pieces. The following day Lysias was informed of a plot laid by the Jews to assassinate Paul, and therefore sent him off by night to Cæsarea, where Felix the Roman governor resided. Felix heard the case more than once, but kept him still in custody, *hoping that money should have been given him of Paul*, and at the end of two years Felix was himself summoned to Rome, and left Paul behind him in bonds.

Felix was succeeded by Portius Festus, who soon after his arrival examined into the charges brought against Paul, and proposed to send him to Jerusalem to be tried there; but the Apostle, fully aware of the danger which he was likely to incur from the inveterate enmity of the Jews, claimed to be tried in the Emperor's own court, so that Festus had no choice but to send him to Rome. Before however he was sent off, Agrippa II. with his sister Bernice came to congratulate Festus on his accession, and at the request of that prince the case was again tried before them. On this occasion Paul pleaded his own cause so powerfully, that Agrippa exclaimed, *Almost (ἐν ὀλίγῳ) thou persuadest me to be a Christian*; and declared that *this man might have been set at liberty, if he had not appealed to Cæsar*.

In the passage which we have just quoted (Acts xxvi. 28), ἐν ὀλίγῳ is rendered *almost* in the A.V., but it is generally admitted by Biblical critics that there is no example of the expression having this meaning. The word *almost* is rendered in Greek by παρ' ὀλίγον, ὀλίγον, or ὀλίγου δεῖ. (See however Major's edition of Parkhurst's *Lexicon*.)

If we reject this rendering, it is by no means easy to supply the ellipsis after ὀλίγῳ, or to determine the exact meaning of the words.

Some understand χρόνῳ, and render, *in a short time*, but this does not agree well with ἐν πολλῷ (or ἐν μέγαλῳ, which is the reading of A, B, and a few cursives, and is adopted by Lachmann, Tischendorf, and Alford), in the succeeding verse.

Some understand πόνῳ, and render, *with little trouble*, i.e. *easily*. Others again understand μέρῳ, and render, *in a small measure*, i.e. to a slight extent, and both these interpretations

certainly agree perfectly with ἐν πολλῷ (or ἐν μεγάλῳ) in the succeeding verse.

The word Χριστιανός is found in three passages only of the N. T., namely, here, in Acts xi. 26, and in 1 Pet. iv. 16. In Acts xi. 26, some render χρηματῖσαι Χριστιανούς, *were called Christians by divine appointment*. But it does not appear that χρηματίζω ever has this signification.

The word means, i. *to transact business*, ii. *to be called*, as μοιχαλῖς χρηματίζει (Rom. vii. 3). χρηματίζομαι of persons, = *to be warned by a divine oracle, to be warned by God* (Matt. ii. 12, 22); of things, = *to be revealed by a divine oracle, to be revealed by God* (Luke ii. 26).

Moreover, the name Χριστιανός is never used by Christians of themselves in the N. T. It appears to have been a term of reproach given them by their enemies, but, as Alford justly remarks, 'the name soon became matter of glorying among the bearers.' The word is formed after the Latin manner, as *Pompeiani*, *Cassiani*; but this is no proof of a Latin origin, since Latin forms were used by the Greeks. It is impossible that the name could have been given to the Christians by the Jews, since it implied that Jesus was the Messiah. The term used by the Jews was *Nazarenes*, or *Galileans*; in the N. T. Christians are called πιστοί, *believers*; ἄγιοι, *saints*; μαθηταί, *disciples*; οἱ τῆς ὁδοῦ, *those of the way*; or, ἀδελφοί, *brethren*.

In the autumn of A.D. 60 Paul was committed to the charge of a centurian named Julius, and embarked for Rome in company with Aristarchus of Thessalonica, and the writer of the Acts. It is worthy of notice that in the *Epistle to the Colossians*, which was written at Rome, mention is made by Paul of *Aristarchus, my fellow-prisoner* (see Paley, *Hor. Paul.*), and he is also mentioned in the *Epistle to Philemon*, which was written from the same place. On the way they suffered shipwreck and were compelled to winter at Malta, so that they did not reach Rome until the spring of 61. Here Paul was still kept as a prisoner, but was *allowed to dwell by himself with a soldier that kept him*. We are further informed that he remained at Rome *two whole years* in his own hired house, *preaching the kingdom of God with all confidence, no man forbidding him* (ἀκωλύτως); and with this information the history of the Acts concludes. During this his first imprisonment at Rome, he wrote the *Epistles to the Ephesians, Colossians*, and *Philemon* (of which Tychicus and Onesimus were the bearers), and, somewhat later, the *Epistle to the Philippians*.

Conclusion of St. Paul's History, A.D. 63—66. We

can gather only a few facts of Paul's history after his first imprisonment at Rome. Some indeed think that he was never released from the imprisonment recorded in the Acts; but it is generally supposed that he was set free at the end of the two years, although we have no means of ascertaining how his delivery was accomplished. Some think that he made his proposed journey to Spain (Rom. xv. 24), adducing in support of their opinion the statement of Clemens Romanus, that he preached the Gospel to the extreme bounds of the West. But this is doubtful. In tracing the countries which he visited, and the order in which he went to them, we are left very much to conjecture. We may however conclude with tolerable certainty that the Apostle sailed to Crete, where he left Titus as Bishop (Tit. i. 5), that he visited Colossæ (Philem. 22), and Ephesus, where he left Timothy (1 Tim. i. 3), and proceeded to Macedonia by Troas, where he lodged with one Carpus (2 Tim. iv. 13). He passed one winter at Nicopolis in Epirus (Tit. iii. 12), and again visited Corinth (2 Tim. iv. 20), Miletum, where he left Trophimus sick, and (probably) Ephesus. During this journey he wrote the *First Epistle to Timothy*, the *Epistle to Titus*, and the *Epistle to the Hebrews*. The first and probably the second of these three Epistles were written in Macedonia; some however suppose that the *Epistle to Titus* was written from Colossæ. It is very uncertain at what place the Epistle to the Hebrews was written; many eminent writers indeed, both among the ancients and moderns, deny that it is the production of St. Paul. (See notes on the Hebrews.) After the accomplishment of this journey Paul arrived at Rome, where he was again apprehended, and, after suffering a short imprisonment, beheaded by order of the emperor Nero in A.D. 66. The *Second Epistle to Timothy* was evidently written during this second imprisonment at Rome, and not long before Paul's martyrdom, since he says in it, *I am now ready to be offered* (ἤδη σπένδομαι), and the time of my departure is at hand (iv. 6). It is therefore the last in date of his fourteen epistles.

The duration of Paul's stay at the various cities which he visited in his different journeys cannot be accurately ascertained. We learn however that he passed three years at Damascus after his conversion (from which period must be deducted the time occupied by his visit to Arabia); that he stayed at Antioch for a year; and again for another period of uncertain duration before his first missionary journey.

We find from the Acts that during this journey *he abode*

a long time at Iconium, and that after its completion he again *abode a long time with the disciples* at Antioch. This stay at Antioch was interrupted by his visit to Jerusalem about the circumcision of the Gentiles, and appears to have lasted two or three years.

In his second journey he stayed at Corinth for eighteen months, and after his return he again *spent some time* at Antioch. In his third journey he remained at Ephesus for more than two years, and at Corinth for three months; and after his arrival at Jerusalem he was imprisoned for two years at Cæsarea, and for two years more at Rome.

180. The account of St. Paul's life and labours contained in the Acts is evidently an imperfect one. In several instances we are merely informed that he *abode a long time* at such a place, no details whatever being given concerning his preaching, or the opposition which he must necessarily have encountered. We must not rashly conclude that no important events happened to him during these unrecorded intervals. We have already, in our account of his third missionary journey, been able to extract from his Epistles several circumstances connected with a visit to Macedonia and Corinth, which in the Acts is summed up in a single verse. Again, in 2 Cor. xi. 24, 25, St. Paul says, *Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night and a day I have been in the deep.* In the Acts, up to the time when this Epistle was written, no shipwreck nor Jewish scourging is recorded, although we read that the Apostle was *once* beaten with rods at Philippi, and that he was stoned at Lystra. Yet no contradiction is discoverable between the Epistle and the Acts. St. Paul evidently mentions in the Epistle *all* the sufferings of the kind specified, which he had endured up to that period. The Acts omit many of these sufferings. But if the history given in the Acts contained accounts of *more* sufferings than are mentioned in the Epistle; if for instance, it mentioned *four* beatings with rods, there would be a manifest contradiction. And Paley says that in this instance the Acts furnish a very near approach to a contradiction without a contradiction being actually incurred. For we read in that history not only that the Apostle was stoned at Lystra, but also that he was *attempted* to be stoned at Iconium. If he had actually been stoned at Iconium, there would have been a contradiction between the Epistle and the history. It is scarcely possible that independent accounts could thus advance to the very brink of a contradiction without falling into it, unless they had truth to guide them. (*Hor. Paul.*)

181. We have already had frequent occasion to refer to Paley's greatest work, the *Horæ Paulinæ*. In it the

writer shows that there exist between the Acts of the Apostles and the thirteen Epistles of St. Paul coincidences so minute and latent that they must have been undesigned, and he argues from these coincidences that the history was not forged from the letters, nor the letters from the history, nor were the history and letters founded upon some authority common to both ; but that there is good reason to believe the persons and transactions mentioned in them to have been real, the letters authentic, and the narration true. Some of the most important of these undesigned coincidences will be briefly noticed in our notes on each Epistle.

182. Although St. Paul is not mentioned in the Gospels, and probably never heard our Saviour preach, nor beheld any of his miracles, yet he must be considered as an independent witness of the truth of the gospel, since he says in Gal. i. 11, 12, *I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.* Some think that his illumination was completed on the way to Damascus, by the direct interview he had with Christ at that time. Others suppose that at his conversion the knowledge that Jesus is the true Messiah was imparted to him, but that new and higher disclosures were made to him during his residence in Arabia, and perhaps also on subsequent occasions. (See Davidson's *Introduction*.)

183. **Style of St. Paul's Epistles.** Although St. Paul evidently had greater command of the Greek idiom than the other writers of the N.T., and appears to have understood the Greek language well, yet we not only find frequent and harsh Hebraisms in his epistles, but also other defects in construction which arise from haste rather than ignorance. Tomline observes: 'In these letters of the Apostle there are those obscurities and difficulties which belong to epistolary writing. Many circumstances are mentioned with brevity, and many opinions and facts are barely alluded to as being well known to the persons whom he addresses, but which it is very difficult at this distant period to discover and ascertain. He does not formally announce the subjects which he means to discuss ; he enters upon them abruptly, and makes frequent transitions without any intimation or notice ; he answers objections without stating them, and abounds in parentheses which are not easily discerned. Perspicuity, indeed, and a strict adherence to the rules of composition, were scarcely compa-

'tiple with the fervour of his imagination, and the rapidity of his thoughts.' In his Epistles we find frequent instances of *anacolutha* (e.g. Gal. ii. 4, 5, 6: Eph. iv. 2, &c.); *varied constructions* (e.g. Rom. xii. 1, 2, 6: 1 Cor. xiv. 2, &c.); *propositions accumulated*, often with the same or very slightly different meanings; frequent plays upon words (e.g. Rom. v. 19; 2 Cor. ix. 8, &c.); perpetual parentheses, and parentheses within parentheses; numerous digressions, and abrupt returns to the original subject; and other peculiarities which betray a want of polish and elegance, but are highly characteristic of a sanctified inspired writer, too full of the matter which occupies his thoughts to care much for the artifices of composition.

The high claims of Paul to the reputation of eloquence are acknowledged not merely by the Fathers of the Christian Church, but even by the celebrated heathen critic Longinus, who ranks him with the best orators of ancient times. The words of Longinus are as follows: 'Let the following men be taken as the summit of all eloquence and Grecian intellect—Demosthenes, Lysias, Æschines, Hyperides, Isæus, Deinarchus, or Demosthenes Crithinus, Isocrates, Antiphon; to whom may be added, Paul of Tarsus, who was the first within my knowledge who did not make use of demonstration (ὅν τινα καὶ πρῶτον φημι προϊστάμενον δόγματος ἀναποδείκτου).' These words have been interpreted as expressing the opinion of Longinus that Paul *persuaded* rather than *demonstrated*. If however he meant that Paul was an inconclusive reasoner, it is obvious that he could not have studied attentively, far less understood the writings of the Apostle.

Paley (*Horæ Paulinæ*) notices in St. Paul's writings a peculiar kind of digression, which he terms *going off at a word*. 'It is,' says he, 'turning aside from the subject upon the occurrence of some particular word, forsaking the train of thought then in hand, and entering upon a parenthetical sentence in which that word is the prevailing term.'

Thus in 2 Cor. iii. 1, we have an instance of the kind of digression at the word 'epistle': *Need we, as some others, epistles of commendation to you, or letters of commendation from you? (Ye are our epistle written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart).*

Similar instances will be found in 2 Cor. iii. 14—17; Eph. iv. v. 12—15, etc.

Several words and phrases occur in the Pauline Epistles which are seldom or never found in other writings. Some

of these are perhaps *Cilicisms*, that is, idioms which were usual in Cilicia, Paul's native country, in the age in which he lived. (See Article 30.)

There are many other words which, whether *Cilicisms* or not, are either confined to the writer himself, or occur in his writings much more frequently than in those of the other writers of the N. T., or are employed by him with some peculiarity of meaning, as *ἀγνωσίη*, *ἀγαθωσύνη*, *δικαίωμα*, *δικαιοσύνη*, *καταλλαγή*, *μεσίτης*, a mediator (Gal. iii., Heb. viii. 6, &c.); *ἀγιάζειν*, to cleanse from sin (Eph. v. 26, Heb. ii. 11. &c.); *καταργεῖν*, to annul, to bring to nought (Rom. iii. 3, Heb. ii. 14, this word is however used by Luke xiii. 7, in the sense of to make idle, A. V. to cumber); *εὐδοκία* in the sense of wish or desire (Rom. x. 1), &c.

St. Paul throughout his Epistles constantly uses the word *riches* as an augmentation of the idea to which it is subjoined. Thus we have, *the riches of his glory*, *the riches of his grace*, *the riches of his goodness*, &c., &c., and the adjective *rich* is used in a similar way. Paley (*Hor. Paul.*) observes that examples of the use of this word abound especially in the Epistle to the Ephesians, and proposes the frequent yet seemingly unaffected use of this phrase as one internal mark of the genuineness of that Epistle.

We find also in St. Paul's Epistles numerous instances of what have been termed **Agonistic expressions**, namely, allusions to the games and exercises which were frequently solemnized in Greece and other parts of the Roman empire. Thus we have, *they which run in a race*, *ἐν σταδίῳ* (1 Cor. ix. 24); *let us run with courage the race which is set before us*, *τὸν προκείμενον ἡμῖν ἀγῶνα* (Heb. xii. 1); *I have finished my course*, *δρόμον* (2 Tim. iv. 7).

In the speeches of St. Paul which are recorded in the Acts, we find peculiar words and forms of expressions which are constantly met with in the Pauline Epistles: e.g. *ἀπρόσκοπος* (1 Cor. x. 32; Phil. i. 10); it is found also in Paul's speech before Felix (Acts xxiv. 16); *ἐποικοδομεῖν* (Acts xx. 32; Col. ii. 7); *τελεῖν τὸν δρόμον*, for *to die* (Acts xx. 24; 2 Tim. iv. 7); *πληροῦν τὸν δρόμον* is used in the same sense in Acts xiii. 25; *ἀποβολή* (Acts xxvii. 22; Rom. xi. 15), &c.

St. Luke and St. Paul also have many characteristic terms which are common to them both, as *εὐδοκέω*, *εὐαγγελίζομαι*, *καταξιόμαι*, *στηρίζω*, *ἀτινίζω*, &c. This is what we might naturally expect from the constant intercourse which subsisted between the Apostle and his faithful companion.

For a fuller account of the matters treated of in the preceding sections, see Davidson's and Horne's *Introductions*.

184. *Order in which the Epistles are arranged.* In all the early uncials except $\aleph$, the Pauline Epistles are placed *after* the Catholic Epistles, and not *before* them, as in the A. V., and they are so arranged in Lachmann's and Tischendorf's editions. Moreover in $\aleph$, A, B, C, and one other uncial ms., the Epistle to the Hebrews is placed before the Epistles to Timothy and Titus. The order in which the Pauline Epistles are arranged in the A. V., and in almost all editions of the Greek Testament, is manifestly not chronological, and probably arose from regard to the importance of the cities to which the Epistles were respectively sent, or the length and copiousness of the Epistles themselves. Thus precedence was given first to Rome, the metropolis of the world; secondly, to Corinth, the chief city of Achaia; thirdly, to Galatia, which was not a city, but a country containing many Christian churches; fourthly, to Ephesus, the capital of proconsular Asia; and fifthly, to Philippi, which was a Roman colony. The Epistles to Timothy, St. Paul's *own son in the faith*, have the precedence among those addressed to individuals; and the Epistle to Philemon, who was probably only a private Christian, is placed after that to Titus, who was a preacher of the Gospel. The Epistle to the Hebrews appears to have been placed the last because doubts have been entertained whether it was really written by St. Paul. In Dr. Wordsworth's edition of the Greek Testament the Pauline Epistles are placed in their chronological order, and this arrangement has been adopted in the present work as most suitable for the purpose of their mutual illustration, and in other respects most convenient for the theological student.

185. **Principal Uncial MSS. of the Pauline Epistles.**

$\aleph$ (Codex Sinaiticus). It is complete. (4th cent.).

A (Codex Alexandrinus). It is deficient from 2 Cor. iv. 13 to 2 Cor. xii. 6. (5th cent.).

B (Codex Vaticanus). It is deficient from Heb. ix. 14 to the end of the Epistle,* and does not contain the Epistles to Timothy, Titus and Philemon. (4th cent.).

C (Codex Ephremi). It contains fragments of thirteen of the Pauline Epistles. (5th cent.).

D (Codex Claromontanus). It is complete, with the ex-

* This portion has been supplied by a later hand.

ception of Rom. i. 1—7. From 1 Cor. xiv. 13 to 22 has been supplied by a later hand. (6th cent.).

F (Codex Augiensis). It contains the Latin translation of the Hebrews, but the Greek text of that Epistle is wanting. There are also some other *lacunæ* in the ms. (9th cent.).

G (Codex Boernerianus), also of the 9th century, which has a singular affinity with the former, without being a copy of it.

For a more complete account of these mss., see above, Art. 14.

H (Codex Coislinianus). It contains only a few fragments of some of the Epistles. Twelve leaves of this ms. are in the Royal library at Paris, and two others in the Imperial library at St. Petersburg.

It is probably of the 6th century, and has been published by Tischendorf.

Sect. 2.—THE FIRST EPISTLE TO THE THESSALONIANS.

186. Origin and State of the Church at Thessalonica.

Thessalonica was a seaport of Macedonia, on the Sinus Thermaicus. Its original name was Therma, but Cassander named it Thessalonica after his wife, who was a sister of Alexander the Great. This wealthy city, the capital of the second district of Macedonia, appears to have contained more Jewish residents than the other towns of that province which are mentioned in the Acts; for while there was only a *proseucha* at Philippi, and Amphipolis and Apollonia had no Jewish congregations to detain St. Paul, *the synagogue* of the neighbourhood was at Thessalonica. There was, however, another synagogue at Berea (Acts xvii. 10). Christianity was first planted at Thessalonica by St. Paul A.D. 51, in his second missionary journey, when accompanied by Silas. He visited that city, and preached in the synagogue *three sabbath days* (Acts xvii. 2). We need not however suppose that his stay at Thessalonica was limited to three weeks. It is highly probable that he remained longer, preaching the Gospel to the Gentiles, until the unbelieving Jews raised an insurrection and compelled him to depart.

A few only (*τινες*) of the Jews believed, but a great number of the Gentile proselytes were converted (Acts xvii. 4), and probably many Gentiles, won over immediately from

heathenism, were added to the Christian Church. We may also infer from the Epistle itself that the main body of the Thessalonian Christians was not Jewish but Gentile, since the converts are addressed (1 Thess. i. 9) as persons who had *turned to God from idols*.

Paul and Silas, when they were compelled to depart from Thessalonica, proceeded to Berœa, where Timothy appears to have joined them. Alford, however, and others suppose that he was with them at Thessalonica, and accompanied or followed them to Berœa; and this hypothesis is confirmed by the Epistles to the Thessalonians, which are from *Paul, Silvanus, and Timotheus*. Moreover, St. Paul sent Timothy to confirm and exhort the Thessalonians concerning their faith (1 Thess. iii. 2), which leads us to infer that they were previously acquainted with him. He is not indeed mentioned in the journey to Thessalonica, nor in the account of what happened there; but it is very possible that Paul and Silas only are mentioned in this part of the history, because they were principally concerned in the incidents related.

When the Jews of Thessalonica heard of the success which attended the Apostle's preaching at Berœa, they followed him to that city, and *stirred up the people*, so that Paul was compelled to depart to Athens. Silas and Timothy were left behind at Berœa (Acts xvii. 14), but Timothy rejoined Paul at Athens, and was sent by him to the Thessalonians *to establish them, and comfort them concerning their faith* (1 Thess. iii. 2). From Athens Paul proceeded to Corinth, where Silas and Timothy again joined him (Acts xviii. 5). Alford and others suppose that Timothy was sent by Paul to visit the Thessalonians from Berœa, and not from Athens. But the words of 1 Thess. iii. 1, 2, appear to favour the other view.

187. Authorship. The Epistle is quoted and recognized as the genuine production of St. Paul by Irenæus, Clemens Alexandrinus, Tertullian, Origen, &c., and is ranked among the *homologoumena* by Eusebius. Objections resting on internal grounds have been made against it by some of the German critics; but these objections are too frivolous to deserve any lengthened notice. (See Davidson's *Introduction*.)

188. Time and Place. The Epistle before us is generally admitted to have been the earliest of all St. Paul's Epistles. It appears from iii. 6, that it was written soon after Timothy came to him from Thessalonica, and must

therefore be dated towards the commencement of the Apostle's first visit to Corinth, A.D. 52.

The subscription asserts that it was written from Athens, but this is clearly incorrect, since the Acts inform us that Timothy came out of Macedonia to Paul at *Corinth*, not at Athens (Acts xviii. 5).

189. Occasion and Design. The favourable report of Timothy concerning the Church at Thessalonica appears to have given rise to the Epistle. Paul wrote to the Thessalonians to confirm them in the faith; to encourage them in enduring persecution; and to warn them against fornication and excessive grief for their brethren who had departed in the faith.

190. Contents. Introductory salutation . . . i.	1
The Apostle commends the Thessalonians for their faith and ready acceptance of Christianity . . .	2—10
reminds them of the disinterested manner in which he had preached the Gospel to them . . . ii.	1—12
praises them for their steadfastness in enduring persecution . . .	13—16
declares his desire to see them, apologizes for his absence . . .	17—20
thanks God for the favourable report which he had received from Timothy concerning them . . . iii.	
exhorts them to purity and brotherly love . . . iv.	1—12
dissuades them from excessive grief for their deceased friends . . .	13, 14
instructs them concerning the resurrection . . .	15—18
and warns them to prepare for the day of judgment . . . v.	1—11
He then adds various practical precepts . . .	12—22
prays for their sanctification, requests their prayers, adjures them to read the Epistle publicly, and concludes with a benediction . . .	23—28

191. **Undesigned Coincidences.**

1. In chapters iv. and v. the Epistle speaks of the coming of Christ in terms which indicate an expectation of his speedy appearance. No impostor would have given this expectation to St. Paul *after* experience had proved it to be erroneous. We may therefore conclude that the Epistle was contemporary with St. Paul.

2. The Epistle concludes with a direction that it should be publicly read in the church to which it is addressed (v. 27). If it was so read, it is scarcely possible that the Church of Thessalonica could be imposed upon by a false epistle, which in St. Paul's lifetime they received and read

publicly as his, carrying on a communication with him all the while. If it was not, the clause we produce would remain a standing condemnation of the forgery, and one would suppose an invincible impediment to its success.

3. *a.* In the Acts (xvi., xvii.) we read that Paul and Silas were beaten *with many stripes* at Philippi, and their feet *made fast in the stocks*; and that when they departed from thence they *passed through Amphipolis and Apollonia, and came to Thessalonica*, where Paul *opened and alleged that Jesus was the Christ*.

In the Epistle (ii. 2) St. Paul says to the Thessalonians, *after that we were shamefully entreated, as ye know, at Philippi, we were bold to speak unto you the gospel of God*.

b. In the Acts (xvii.) we read, that at Thessalonica the house where Paul lodged was assaulted by his enemies. In the Epistle (iii. 4.) he says: *When we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know*.

c. The Acts bring Paul, Silas, and Timothy together at Corinth (xviii. 5). The Epistle is written in the name of these three persons, and speaks of their ministry at Thessalonica as a recent transaction. (See ii. 17.)

d. The harmony is indisputable, but the circumstances alluded to are expressly set forth in the narrative, and directly referred to in the Epistle; there is however one circumstance which mixes itself with all the allusions in the Epistle, but does not appear in the history anywhere, namely, St. Paul's intention of paying a visit to the Thessalonians during the time of his residing at Corinth.

Wherefore we would have come unto you, (even I Paul) once and again; but Satan hindered us (ii. 18; see also iii. 10, 11). The writer of the Epistle could not have learned this circumstance from the history, for it is not there to be met with; nor, if the historian had drawn his materials from the Epistle, is it likely that he would have passed over a circumstance which is one of the most prominent of the facts to be gathered from that source of information?

4. From the Epistle (iii. 1—7) we gather that Timothy joined Paul at Athens, and was sent by him from that place to Thessalonica. The Acts do not mention this circumstance, but they contain intimations which render it extremely probable that the fact took place; for we are informed that when St. Paul came from Macedonia to Athens, Silas and Timothy stayed behind at Berea; and that as soon as he

reached Athens, he sent back a message to them *for to come to him with all speed* (Acts xvii. 14, 15). Again, the Apostle seems to have stayed at Athens on purpose that they might join him there, *Now whilst Paul waited for them at Athens* (Acts xvii. 16), and his departure from Athens does not appear to have been in any way hastened or abrupt.

5. Chap. ii. 14. *For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus, for ye also have suffered like things of your own countrymen, even as they have of the Jews.*

It might seem at first sight that the persecutions of the first Christians were suffered at the hands of their old adversaries the Jews; but we find from the Acts, that although the opposition made to the Gospel usually originated from the Jews, yet in almost all cases they accomplished their purpose by stirring up the Gentile inhabitants against the new converts. Out of Judæa they had not power to do much mischief in any other way. Thus at Thessalonica (Acts xvii. 5), *the Jews which believed not set all the city in an uproar. At Berea the Jews of Thessalonica came thither also, and stirred up the people* (Acts xvii. 13). And in Iconium, *the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren* (Acts xiv. 2). The Epistle therefore represents the case accurately as the history states it.

6. a. From the Epistle (ii. 9, 10) we should naturally conclude that the Apostle remained some considerable time at Thessalonica, whereas in the Acts we are informed that he preached in the synagogue *three sabbath-days*. It is however probable that when the Jews rejected his ministry he quitted the synagogue and betook himself to a Gentile audience, as we know he did at Corinth (Acts xviii. 6—11), and at Ephesus (Acts xix. 9, 10).

b. In i. 9 the Apostle intimates that the great body of the Thessalonian Church had been converted from idolatry to Christianity; whereas in the Acts we are informed that *some of the Jews believed, and of the devout Greeks (τῶν τε σεβόμενων Ἑλλήνων) a great multitude, and of the chief women not a few* (xvii. 4). If the above reading be correct, and it is supported by most mss. and vss., the passage must refer only to the effect of St. Paul's discourses during the three sabbath-days in which he preached at the synagogue; but Paley says that the expression is redundant, as *οἱ σεβόμενοι* must necessarily have been *Ἕλληνες*. He suggests that the correct reading is *τῶν τε σεβόμενων καὶ Ἑλλήνων*,

which agrees better with the statement in the Epistle; but it is supported only by A, D, three cursives, the Vulgate, and one other *vs.*

Sect. 3.—THE SECOND EPISTLE TO THE THESSALONIANS.

192. **Authorship.** This Epistle, like the former one, is quoted and recognized as the genuine production of St. Paul by Irenæus, Clemens Alexandrinus, Tertullian, etc.; it is placed among the *homologoumena* by Eusebius, but rejected on internal grounds by some of the German critics. (see Davidson's *Introduction*.)

193. **Time, place, and design.** Silvanus and Timothy are joined with Paul in the inscription of this Epistle, as well as in that of the former; we may therefore conclude that it was written from the same place, namely, Corinth, and not long after the first, namely, in the year 52 or 53 A.D.

We find in this Epistle that the Apostle had received fresh intelligence from Thessalonica, perhaps from the bearers of the First Epistle, perhaps from some other source. Among other things he was informed that the Thessalonians expected that the day of judgment would happen in that age, and consequently neglected their secular affairs. Some suppose that this misapprehension arose from their misunderstanding the sense of certain expressions in the former Epistle (1 Thess. iv., v.), whereas others think that they were imposed upon by an epistle forged in the Apostle's name, *as well as* by pretended revelations, erroneous interpretations of certain passages in the First Epistle, and incorrect reports of the words spoken by him at Thessalonica. This view, although contrary to that adopted by Paley, is supported by Wordsworth and other eminent critics, and certainly agrees best with 2 Thess. ii. 1, 2, *Now we beseech you, brethren, that ye be not troubled, neither by spirit, nor by word, nor by letter as from us (ὡς δι' ἡμῶν), as that the day of Christ is at hand.* The principal object of the present Epistle was to correct this mistaken notion of the Thessalonian Christians.

194. **Contents.** Introductory salutation . . . i. 1, 2
 The Apostle thanks God, and prays for them . . . 3—12
 Corrects their mistake concerning the day of judgment,
 which will not come *except the apostacy come first*
and the Man of Sin be revealed . . . ii.

He then requests their prayers iii. 1, 2
 Commands them to avoid the disorderly, reminds them
 of his own example, and concludes with a salutation
 and benediction 3 to end

a. Commentators differ much in their interpretations of the prophecy in chap. ii. concerning *the Man of Sin*, the *apostacy*, and the *restraining power* (τὸ κατέχον, ὁ κατέχων, A.V. *what withholdeth, he who letteth*).

The prophecy has been referred, by different interpreters, to Caligula, Nero, Domitian, Simon Magus, Mahomet, the Jewish nation, the spread of infidelity, and the Pope of Rome, and other historical characters; while some think that it has not yet been fulfilled. Whether, as some suppose, *the Man of Sin* be the same as the Antichrist mentioned in 1 John ii. 18, and perhaps also in Dan. viii. and Rev. xiii., is a point concerning which we will not venture to offer an opinion; but from ii. 5, 6, and *now ye know what withholdeth*, we may conclude that the *restraining power* was well known to the Thessalonians, and existed even in their time. Some of the Fathers thought that *the restraining power* (τὸ κατέχον) was the gift of the Holy Spirit then given to believers, but they more generally refer it to the Roman empire. *Quis nisi Romanus status?* says Tertullian; and this opinion has been adopted by many modern critics. Perhaps the most general interpretation of the prophecy is that which refers the *Man of Sin* to the Pope, the *apostacy* to the corruptions of the Romish Church, and the *restraining power* to the Roman empire.

According to this interpretation, *the signs and lying wonders* (ii. 9) refer to the pretended miracles of the Romish Church, the *strong delusion that they should believe a lie*, to the doctrine of transubstantiation, and (ii. 4) *who opposeth and exalteth himself above all that is called God or worshipped . . .* refers to 'the adoration' claimed by the Pope. (See Wordsworth *ad loc.*).

6. The Epistle concludes with the following words: *The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all, Amen.* The salutation here specified is the concluding benediction. We know from Rom. xvi. 22, that Paul usually employed an amanuensis, although the Epistle to the Galatians (vi. 11) was written by his own hand. This addition, which is found in all the Pauline Epistles,* appears to have been added as a safeguard against forgeries disseminated in his name.

* All the Pauline Epistles end with some salutation containing the word 'grace.' In the present Epistle we have, *The grace of our Lord Jesus Christ be with you all*; in the Epistles to Titus and the Colossians, *Grace be with you*; in the Second Epistle to the Corinthians, *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, etc.*

195. Undesigned Coincidences.

1. In the prediction concerning the *Man of Sin* is the following passage: *Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time* (ii. 5, 6).

The entire prediction is involved in great obscurity; but the verses just quoted refer to a former conversation, and it is possible that those who were present at that conversation may have understood what seems to us almost unintelligible. Paley remarks that this passage, referring to a former conversation, and difficult to be explained without knowing that conversation, proves that the conversation had actually occurred, and consequently that the Epistle contains the real correspondence of real persons.

2. (iii. 8.) *Neither did we eat any man's bread for nought, but wrought with labour night and day.* St. Paul here declares that he received nothing from the Church of Thessalonica. Compare Phil. iv. 15, *Ye Philippians know, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, but ye only.* The two passages refer to the same period, and agree completely. Moreover, in the passage quoted from the Epistle now before us, St. Paul declares that the motive of this conduct was to *make ourselves an example unto you.* In his address to the Ephesian elders (Acts xx. 34), he assigns the same motive for the same line of conduct, but in different language. *Ye yourselves also know that these hands have ministered to my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak.*

3. (ii. 1, 2.) *We beseech you that ye be not soon shaken in mind, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.* Paley supposes that these words refer to the passage in the former Epistles concerning the day of judgment, which had been misunderstood by the Thessalonians. If this view be correct, the allusion amounts to a considerable proof of the genuineness of both Epistles. There is no example of such a device in a forgery, as first to frame an ambiguous passage in a letter, then to represent the persons addressed as mistaking the meaning of the passage, and lastly, to write a second letter in order to correct this mistake.

It is however more probable that the passage in the Second

Epistle refers to some forged letters which had been produced in St. Paul's name. (See the preceding Article.)

Sect. 4.—THE EPISTLE TO THE GALATIANS.

196. Origin and State of the Galatian Churches.

Galatia, or Gallo-Græcia, was a province of Asia Minor, between the Halys and the Sangarius. About 280 B.C. a horde of Gauls emigrated into Asia Minor, and overran a great portion of that country, but were at length (B.C. 240) confined to the central district, which was called Galatia after them. In the time of Nero, Galatia was one of the seven provinces of Asia Minor, and included Pisidia and Lycaonia; but in the Acts Lycaonia is mentioned separately, and the term Galatia must be understood to refer to Galatia proper. Thus in Acts xiv. 6, *They* (Paul and Barnabas) *fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about*; the region that lieth round about probably means the country about Derbe and Lystra, and not Galatia, as some commentators suppose. St. Paul visited Galatia for the first time during his second missionary journey (Acts xvi. 6), *Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia*. The term Asia here, as elsewhere in the Acts, means only the western portion of Asia Minor, or Proconsular Asia, and we may therefore infer that the Apostle had been preaching the word in Phrygia and Galatia, and would have done so in Asia also if he had not been forbidden. The Gospel, therefore, was first preached in Galatia on this occasion, A.D. 51; and we are informed in Acts xviii. 23, that St. Paul visited Galatia a second time in his third missionary journey, A.D. 54.

No other visit of St. Paul to Galatia is recorded in the Acts, and nothing is said there of his labours in preaching the Gospel; but we learn from the present Epistle that the Galatians received him *as an angel of God* (iv. 14), although they *were soon removed from him that called them* (i. 6). We may conclude also from the Epistle being addressed to *the churches of Galatia* (i. 2), that there were several distinct congregations of Christians in that province; and it appears that the greater number of them had been converted from idolatry (iv. 8), although a few were Jewish proselytes, or Jews by descent (vi. 13).

197. Authorship. The genuineness of this Epistle has never been doubted. It is (perhaps) alluded to by Clemens

Romanus, Ignatius, and Justin Martyr, and is certainly quoted by Irenæus, Clemens Alexandrinus, Tertullian, etc. It was received by the heretic Marcion, and is admitted to be the genuine production of St. Paul even by the German sceptics.

198. **Time, place, and design.** Great diversity of opinion exists with respect to the date of this Epistle. According to some it was the first, according to others the last of the Pauline Epistles. The three most probable hypotheses are: (1) that it was written from Corinth during the Apostle's residence there for eighteen months in his second missionary journey, A.D. 52 or 53; or (2) during his residence at Ephesus in his third missionary journey, A.D. 54—57; or (3) from Corinth during his residence there for three months in the same journey, A.D. 57 or 58.

The subscription says that it was written from Rome; but this is exceedingly improbable, since there is no allusion in the Epistle to his bonds, as there is in the four Epistles which are admitted to have been written at that city; and Paul was not at Rome until ten years after his first visit to the Galatians. This opinion is however supported by a few mss., vss., and Fathers.

1. Those who assert that the Epistle was written during St. Paul's first visit to Corinth, A.D. 53, observe that he reproaches the Galatians with being *so soon removed from him that called them* (i. 6), and maintain that it contains no intimation that he had visited that country more than once; whence they infer that it was written soon after the Apostle's first visit to Galatia.

2. Others again assert that the term *soon* is an indefinite expression, and may refer to the *second* instead of the *first* visit; and they also appeal to Gal. iv. 13, *I preached the gospel unto you at the first* (τὸ πρῶτον), as a proof that the Apostle had visited Galatia twice. Ruckert asserts that πρῶτον = *once before*, and τὸ πρῶτον = *one of two times*; whereas πῶτον = *the first time* generally, and τὸ πῶτον = *for the first time*, in distinction from several others. It is however doubtful whether St. Paul was so minutely attentive to his language as this distinction implies. At all events πῶτος is used for πρότερος in John i. 15, and Acts i. 1.

The Epistle therefore supplies no decisive evidence concerning its date; but it has been inferred from the resemblance which it bears to the two Epistles to the Corinthians in style, and to the Epistle to the Romans in argument as well as style, that the four were written about the same period. But whether the present Epistle was the first or last of the four, is a point which it is impossible to decide. (See however Davidson, Alford, Wordsworth, Howson, &c.).

We may therefore conclude that the Epistle to the Galatians was probably written during Paul's third missionary journey, either from Ephesus, A.D. 54—57, or from Corinth, A.D. 57 or 58.

It appears from the contents of the Epistle that the Galatian Church was much troubled by certain Judaizing teachers, who persuaded the Galatians that it was necessary to be circumcised and keep the law of Moses; and questioned St. Paul's authority, representing him as inferior to Peter and James and the other Apostles at Jerusalem. The design of the writer was to vindicate his own Apostolical authority, to counteract the impression made by the false teachers, and to re-establish the Galatians in the true Christian faith and practice. The leading subject of this Epistle is the same as that of those to the Romans and Hebrews, namely, *Justification by faith without the works of the law*.

199. Contents. Introductory salutation . . .	i.	1—5
Paul vindicates his Apostolical authority . . .		5 to end
by a brief history of his life; . . .	ii.	
and shows that justification is by faith, and not by the works of the law, inasmuch as the Galatians received the Holy Ghost upon their embracing the Gospel and not the law, and Abraham himself was justified by faith, not by the law . . .	iii.	1—6
They which are of faith are blessed with faithful Abraham . . .		7—14
God's promise made to Abraham and his seed, which is Christ, cannot be disannulled by the law which came 430 years after . . .		15—18
The law was intended to prepare the way for the Gospel, those therefore who are under the Gospel are freed from the law . . .	iv.	1—7
The Apostle reproves the folly of the Galatians in subjecting themselves to the law, which must give place to the Gospel covenant, just as Hagar and Ishmael were cast out by Sarah and Isaac . . .		8 to end
Warns them against circumcision . . .	v.	1—12
Exhorts them to love one another, to walk in the Spirit, to bear one another's burdens, to be liberal to their teachers, and to do good to all men . . .		13—vi. 10
Recapitulates, and concludes with a benediction . . .		11 to end

There are several passages of great difficulty in this Epistle.

a. (ii. 1.) It is a subject of much dispute whether the visit to Jerusalem here mentioned is identical with any of the five visits to Jerusalem recorded in the Acts; and if so, whether it must be identified with the second, the third, or the fourth of those visits.

The most prevalent opinion is that it is the same as the third visit. (See above, Art. 174 b.)

δ. In iii. 1, *προεγράφη* has been variously rendered by, *hath been written down beforehand*, *hath been written down openly*, *hath been openly pictured*, and *hath been pictured beforehand*.

The sense of the passage appears to be, 'to whose mental eyes 'the great doctrine of the Atonement by the blood of a crucified Saviour has been set forth, partly in the preaching of myself and 'other Christian pastors, and partly in the lively representation 'of Christ crucified in the Eucharist.'

c. (iii. 20.) *ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἔστιν.* Now the mediator (i.e. any mediator generally, just as we use the lion in such a sentence as, 'the lion is a noble animal') is not of one (person or party), but God is one.

Winer enumerates no less than 250 interpretations of this passage, and others have been proposed by later commentators. We will briefly mention two which appear to be among the least objectionable.

Whitby, Locke, and some others give the following exposition.

A mediator cannot be a mediator of one party only in any covenant, but of two at least. But God is only one party in the Abrahamic covenant; the other party, consisting of all who believe in Christ, Gentiles as well as Jews, were not concerned in the promulgation of the law; and therefore the original covenant, which has not been dissolved by both the contracting parties, still remains in full force. (See Bloomfield's *Greek Testament*.)

Ellicott affirms that the text states the most important of the distinctions between the law and the promise, namely, that the law was with, the promise without a mediator. Now every mediator appertains not to one, but to two. But in the promise God is one, not two. Therefore in the promise a mediator appertains not to God. God is one, because he dealt with Abraham singly and used no mediator. Others however think that God is said to be one, because he is both giver and receiver united, giver as the Father, receiver as the Son, the *σπέρμα ᾧ ἐπήγγελλται*.

d. (iv. 24.) *Ἀτινά ἐστιν ἀλληγορούμενα, A.V. which things are an allegory.*

This translation does not properly represent the sense of the passage. An allegory is a fictitious narrative, and therefore the history of the two sons of Abraham cannot be termed an allegory. Bishop Marsh observes: 'It is one thing to say that a history is 'allegorized, it is another thing to say that it is allegory itself. 'If we only allegorize an historical narrative, we do not of 'necessity convert it into allegory.' The passage ought to be rendered, *which things are* (here) *allegorized* (by me), i.e. accommodated to the case of the law and the Gospel, or *which things are allegorized*, or, *are allegorical*, i.e. by which things another thing is meant. (See Art. 136.)

e. (iv. 25.) τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, is rendered in the A.V., *For this Agar is mount Sinai in Arabia.*

The word Ἄγαρ is omitted by N, C, F, G, the Vulgate, Origen, Jerome, and many of the Latin Fathers; but it is found in A, B, D, etc., the Syriac versions, and the Greek Fathers. Alford retains the word. Lachmann and Tischendorf reject it, and in that case the passage must be rendered as it is by Jowett, *for this mount Sinai is in Arabia.* If however we retain Ἄγαρ, the passage should be rendered, *For the word Hagar is (i.e. signifies) mount Sinai in Arabia.* The word Hagar in Arabic means 'a rock,' and some authorities tell us that mount Sinai is so called by the Arabs. Wordsworth thinks that the article τὸ agrees with Σινᾶ, and not with Ἄγαρ, and renders, *For Hagar is (i.e. the woman Hagar, represents) mount Sinai in Arabia.*

f. (vi. 11.) Ἰδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ, A.V. *Ye see how large a letter I have written to you with mine own hand.* We may infer from Rom. xvi. 22, and 2 Thess. iii. 17, that it was not the custom of the Apostle to write letters with his own hand; but πηλίκος = *how large*, not *how many*, and the passage should be rendered, *See in what large letters I have written to you with mine own hand.* It is doubtful whether the Apostle refers to the whole Epistle, or only the concluding portion of it; but we may infer from the text that the characters used by him, whether from design or inexpertness, were larger than those of his ordinary amanuensis.

200. Undesigned Coincidences.

1. The argument of the Epistle in some measure proves its antiquity. It must have been written while the dispute concerning the circumcision of Gentile converts was fresh in men's minds, and was therefore in all probability written before the destruction of Jerusalem by Titus. If we suppose it to have been a forgery, the only credible motive that can be assigned for the forgery is to bring the name and authority of the Apostle into this controversy. For a writer, with this purpose in view, to feign a series of transactions supposed to have passed in Galatia, to counterfeit expressions of anger excited by these transactions, to make the Apostle recite various passages of his own life, some of which bear only obscurely on the point in question, is unlike the methods pursued by all other impostors.

2. a. The Epistle to the Galatians and the Acts of the Apostles were written without any communication with each other. The history of Paul's proceedings at Damascus immediately after his conversion, is narrated in very different terms in the two writings (see Acts ix. 19—26,

Gal. i. 17); and the journey into Arabia, mentioned in the Epistle, and omitted in the history, shows that there existed no correspondence between the writers. Again, Peter's visit to Antioch, and the dispute which arose between him and Paul, as narrated in Gal. ii., are not mentioned in the Acts.

Paley also affirms that the journey to Jerusalem mentioned in Gal. ii. is omitted in the Acts; but here he is probably mistaken, inasmuch as it appears to be identical with the journey described in the 15th chapter of the Acts. (See Art. 176 *b*.)

b. The Epistle bears testimony to many of the facts related in the Acts. Thus St. Paul, in the early part of his life, was distinguished for his proficiency in the Jewish religion (Acts xxii. 3, Gal. i. 14); he persecuted the Christians before his conversion (Acts viii. 3, Gal. i. 13); he was miraculously converted on his way to Damascus (Acts ix. 3—6, Gal. i. 15—17); and preached the Gospel immediately upon his call (Acts ix. 20, Gal. i. 16); after his conversion he went from Damascus to Jerusalem, and thence to Syria and Cilicia (Acts ix. 25—30, Gal. i. 21); Barnabas was with him at Antioch (Acts xi. 25, Gal. ii. 11—13); the stated residence of the Apostles was at Jerusalem (Acts viii. 1, xv. 2, Gal. i. 17); two eminent members of the Church of the name of James are mentioned in the Acts, and this is strongly implied by the expression *James the Lord's brother*, in Gal. i. 19, which is probably there used to distinguish the person mentioned from the other James, the brother of John.

3. The supposition that the Epistle was composed upon general information, and that the author did no more than weave into his work what the common fame of the Christian Church had reported to his ears, is refuted by the particularity of the recitals and references. This particularity is observable in the accounts of St. Paul after his conversion (i. 17, 18); and in the description of the first visit to Jerusalem (i. 18, 19), which is narrated in general terms by the writer of the Acts. The like notation of places, persons, and dates is met with in the account of the Apostle's journey to Jerusalem given in chap. ii., and in the dispute with Peter narrated in the same chapter.

4. There can be no doubt but that *the temptation which was in the flesh* mentioned in Gal. iv. 14, and *the thorn in the flesh* mentioned in 2 Cor. xii. 7, were intended to denote the same thing. The context by which the circumstance is

introduced is totally different in the two places; yet in both places it arises naturally out of the context. It is very difficult to introduce a given circumstance into the body of a writing without abruptness, or betraying marks of design, and we may therefore infer that this notice of his infirmity is not industriously brought forward for the sake of procuring credit to an imposture.

5. (v. 11.) *And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.* From this text it is apparent that the persecutions which our Apostle had undergone were from the hands or by the instigation of the Jews. This representation perfectly coincides with the details given in the Acts. Thus, at Antioch in Pisidia, *the Jews stirred up the chief men of the city, and raised persecution against Paul and Barnabas* (Acts xiii. 50); at Iconium, *the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren* (Acts xiv. 1, 2); at Lystra, *there came certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, &c.* (xiv. 19); at Thessalonica, *the Jews which believed not gathered a company, and set all the city in an uproar* (xvii. 5); the Jews of Thessalonica followed the Apostle to Berea, *and stirred up the people* (xvii. 13); and, lastly, at Corinth, *the Jews made insurrection against Paul* (xviii. 12).

In two instances only was the Apostle set upon by the Gentiles without the instigation of the Jews, namely, once at Philippi, after the cure of the Pythoness, and again at Ephesus, at the instigation of Demetrius the silversmith. In both these cases the persons who began the assault were immediately interested in his expulsion from the place.

6. (vi. 1.) *Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness.* A general precept is here laid down, and if this were merely repeated in another place, the coincidence would have been of little value; but in 2 Cor. ii. 6, 8, in the case of the incestuous person mentioned in the First Epistle to the Corinthians, we find the application of this precept to an actual occurrence. There is little doubt but that the same mind dictated both these passages.

7. The present Epistle goes farther than any other of the Pauline Epistles, for it declares that the obligation of the Jewish law had ceased, with respect even to the Jews themselves. *Before faith came, we were kept under the law, shut*

up unto the faith which should afterwards be revealed; wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith; but after that faith is come, we are no longer under a schoolmaster (iii. 23—25, see also iv. 1, 5). This was undoubtedly spoken of Jews, and to Jews. What then should be the conduct of a Jew who preached this doctrine? To be consistent, he would no longer comply in his own person with the directions of the law, or if he did comply, it would be for some other reason than any confidence which he placed in its efficacy as a religious institution. Accordingly, whenever Paul's compliance with the Jewish law is mentioned in the history, the motive of such compliance appears to be an unwillingness to give unnecessary offence. Thus he circumcised Timothy, *because of the Jews which were in those quarters* (Acts xvi. 3); and he purified himself in the temple to satisfy many thousands of Jews who believed, and who were all zealous of the law (xxi. 26).

8. *After three years I went up to Jerusalem to see Peter, and abode with him fifteen days* (i. 18). The account of the same journey in the Acts (ix. 28) determines nothing concerning the time of St. Paul's continuance at Jerusalem, or rather this account, taken by itself, would lead us to suppose that his abode there had been longer than fifteen days. But in Acts xxii. there is a reference to this visit, which indicates that it was of short duration: *when I was come again to Jerusalem, I was in a trance, and saw him* (i.e. our Saviour), *saying unto me, Make haste, get thee quickly out of Jerusalem* (xxii. 17, 18).

9. (vi. 11.) *Ye see how large a letter I have written unto you with mine own hand.* These words imply that he did not always write with his own hand, which is consonant with what we find intimated in other Epistles. The Epistle to the Romans was written by Tertius (Rom. xvi. 22). The First Epistle to the Corinthians, the Epistle to the Colossians, and the Second to the Thessalonians, have all, near the conclusion, this clause, *The salutation of me Paul with mine own hand.* A forger would probably have subjoined the salutation or signature in the form in which it is found in other epistles.

Paley supposes that the Apostle wrote the whole Epistle with his own hand; it is however very possible that the passage just quoted refers only to the concluding verses. (See 199 f.)

10. An exact conformity appears in the manner in which

a certain Apostle named James is spoken of in the Epistle and in the history. Both writings refer to his fixed residence at Jerusalem, and attribute to him a kind of eminence or presidency in the Church there. Thus in Gal. ii. 11, 12, we read, *When Peter was come to Antioch, before that certain came from James, he did eat with the Gentiles*; and in i. 19, and ii. 9, we learn that this James dwelt at Jerusalem. In the Acts also divers intimations occur conveying the same idea of his situation. When Peter was miraculously delivered from prison, he says to his friends, *Go shew these things unto James, and to the brethren* (Acts xii. 17). James is also spoken of in terms of distinction in xxi. 18: *The day following, Paul went in with us unto James, and all the elders were present*; and he seems to have taken the lead in the council at Jerusalem (chap. xv.).

The comparison of the Epistle with the Acts presents some difficulties of considerable magnitude. Paley indeed thinks that the journey to Jerusalem mentioned in chapter ii. was some journey not mentioned in the Acts, and prior to the council recorded in the fifteenth chapter. But he admits that the Epistle was written subsequently to that council, and remarks that it may seem extraordinary that no appeal is made to its authority, in an Epistle which was written to show that the Gentile converts were not bound to observe the Mosaic law. He accounts for this omission by observing that it was not St. Paul's manner to defer much to the authority of the other Apostles (vid. Gal. ii.); and that the Epistle argues the point upon principle, and goes beyond the decree of the council, inasmuch as it declares that the Mosaic law was no longer obligatory even with respect to the Jews themselves. He asserts that those whose error Paul combated, submitted to the Jewish law, not because it was made part of the law of the Christian Church, but because they thought that they could attain thereby to a greater perfection. In the same manner he explains Peter's conduct towards the Gentile converts at Antioch mentioned in Gal. ii.; supposing, not that Peter considered it essential to the profession of Christianity that the Gentiles should conform themselves to the law of Moses, but that he withdrew himself from their society, and refused to eat and drink with them, as with his own brethren, the Jews.

Sect. 5.—THE FIRST EPISTLE TO THE CORINTHIANS.

201. Origin and state of the Corinthian Church.

Corinth (formerly Ephyre, *Iliad* ii. 570) was situated on the Peloponnesian Isthmus, between the Ionian and Ægean Seas, whence the epithet *bimaris* is applied to it by Ovid and

Horace. It had two ports, Lechaon (not mentioned in the N. T., on the western side of the Isthmus, and Cenchreae (Acts xviii. 18, Rom. xvi. 1, on the eastern. Corinth itself was the capital of the Roman province of Achaia, and was famous for its arts and wealth; but was also notorious for its luxury and licentiousness.

The Church at Corinth was founded by St. Paul, in his second missionary journey, A.D. 51 or 52. He resided here a year and a half, taking up his abode with Aquila and Priscilla, and working at his trade of tent-making (Acts xviii.). His converts were numerous, and were chiefly Gentiles of the poorer class (1 Cor. xii. 2; i. 26); but many Jews also believed (Acts xviii. 8), and some of the Corinthian Christians appear to have been wealthy and important persons, among whom were *Crispus, the chief ruler of the synagogue* (Acts xviii. 8, 1 Cor. i. 14); *Erastus, the chamberlain of the city* (Rom. xvi. 23); and *Gaius, the host of Paul and of the whole church* (ibid.).

Soon after St. Paul had departed from Corinth, Apollos, an Alexandrian Jew, *an eloquent man and mighty in the Scriptures*, removed to that city, and contributed greatly to the progress of Christianity. But before long, perhaps even during the residence of Apollos, the Church at Corinth was disturbed by false teachers, and divided into parties; disputes arose concerning the lawfulness of eating meat offered to idols: some explained away the doctrine of the resurrection from the dead; others relapsed into their former lasciviousness; and one had even been guilty of the crime of marrying his stepmother.

202. Authorship. The genuineness of this Epistle has never been disputed, even by German critics. The Epistle is quoted by Clemens Romanus and Polycarp, and is expressly cited as the production of St. Paul by Irenæus, Clemens Alexandrinus, Tertullian, and other Fathers.

203. Time and place. From xvi. 8, *I will tarry at Ephesus until Pentecost*, it is evident that the Epistle was written from that city; and from the allusions to the Pass-over in chap. v., we may conclude that it was written about the time of that feast. The subscription states that it was written from Philippi, which the text just quoted clearly proves to be incorrect.

Again, in iv. 17 we find that the Apostle had sent away Timothy into Macedonia, and we read also in Acts xix. 22 that Timothy and Erastus were sent thither by him from Ephesus during his three years' residence at that city. The

Epistle was therefore written from Ephesus, in his third missionary journey, about the Passover of A.D. 57.

204. Design. During St. Paul's stay at Ephesus, the Corinthians had written to him for directions concerning marriage, the propriety of eating meats offered to idols, the exercise of spiritual gifts, and the collection for the poor saints at Jerusalem (vii. 1, viii., xii., xvi.), and the present Epistle was partly written in answer to these inquiries. But the Apostle had heard from some who belonged to the household of Chloe (i. 11), and perhaps also from Stephanas, Fortunatus, and Achaicus (xvi. 17), of the contentions in the Church, the gross case of incest which had just occurred there, their irregularity in celebrating the *Agapæ*, and the error of some in denying the resurrection of the dead; and a great portion of the Epistle is devoted to the reproof of these disorders, and the vindication of his own apostolic authority which had been impugned by some of the false teachers.

205. Contents. Introductory salutation . . .	i.	1—9
St. Paul <i>reproves</i> their dissensions . . .	10 to end	
And vindicates his own preaching and authority . . .	ii. iii. iv.	
<i>Reproves</i> them for not excommunicating the incestuous person . . .	v.	
For litigation, and fornication . . .	vi.	
<i>Answers their questions</i> concerning marriage . . .	vii.	
And the lawfulness of eating meats offered to idols . . .	viii.	
Adduces himself as an example to induce the Corinthians to make concessions to the prejudices of others . . .	ix.	
And shows the great danger of holding any commerce with idolatry, from the example of the Israelites in the wilderness . . .	x.	
<i>Reproves</i> them for irregularities in the conduct of divine worship, especially in the celebration of the Lord's Supper . . .	xi.	
<i>Answers their questions</i> concerning the exercise of spiritual gifts . . .	xii. xiii. xiv.	
Proves the doctrine of the resurrection, which was denied by some of the Corinthians . . .	xv.	
Gives directions concerning the collection for the poor saints at Jerusalem; promises to visit them, and adds various exhortations and salutations . . .	xvi.	

The following passages require the reader's special attention.

a. (i. 12.) *Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.*

Many commentators, both ancient and modern, think that Paul, being unwilling to bring forward the real names of the

leaders of these divisions, has introduced instead his own name and that of Apollos; and in support of this opinion they appeal to iv. 6, where he says. *These things, brethren, I have in a figure transferred* (*μετεσχηματισα*) *to myself and to Apollos for your sakes.* But Whirby and others maintain that the Apostle does not there refer to the present passage, but to iii. 5—8, where Paul and Apollos are mentioned as ministers by whom the Corinthians had believed, and who were to be looked upon as nothing, inasmuch as they had done nothing but by the grace of God, to whom alone praise was due for the success of their labours. The natural interpretation of the passage is, that there were four distinct parties in the Corinthian Church, who called themselves by these names. What were the peculiar tenets of each of these parties is a *questio verata*.

The Cephas-party were possibly Judaizers who called themselves adherents of Cephas (*i.e.* Peter). The Paul-party probably consisted of those who had been converted by Paul, and from attachment to their teacher were disposed to insist on his pre-eminence. The Apollos-party may have been composed of those who were converted by Apollos, and looked up to him as their Apostle. It is very uncertain what were the peculiarities of those who called themselves of *Christ*. Some think that they kept themselves apart from party contentions, and followed Christ alone and his doctrine; some, that they were a more violent section of the Judaizing party; some, that they took for their leader James the brother of our Lord; others, that they perverted the simple doctrines of Christianity by uniting them with the speculations of Grecian philosophy.

Alford however denies that there were any distinctly marked parties in the Church at Corinth, and supposes that the contentions of the Corinthians arose not so much from doctrinal differences, as from their special attachment to those whom they regarded as their leaders. Thus some contended for the pre-eminence of Cephas, some for that of Paul, and some for that of Apollos, whilst others disdained to acknowledge the authority of any Apostle, and styled themselves after Christ alone.

b. (iii. 12—15.) The Romish Church maintains that *wood, hay, stubble*, signify venial sins, and that *the fire* refers to the fire of purgatory. The fire of purgatory, however, according to their own showing, does not try a man's work, but punishes it. Some suppose that *the day* and *the fire* signify the day and the fire of judgment, whilst others refer them to the day and fire of persecution.

Some think that *wood, hay, and stubble* signify ill-instructed and unstable converts, whilst sound and well-instructed believers are represented by *gold, silver, and precious stones*. The day and fire of persecution will try the work of every teacher: if his doctrine be sound, his work, *i.e.* the persons whom he has taught, will remain steadfast in the faith, and will be to him a crown of

rejoicing; but if his doctrine be unsound, his converts will fall away, and he will be mulcted in the reward of his labour; but he himself will be saved, *yet so as by fire*, a metaphor for an escape from great danger. (See Browne, *On the Thirty-nine Articles*.)

c. (v. 9.) *I wrote unto you in an epistle not to company with fornicators.* This is the rendering of the A. V., but it does not give the force of the article in τῇ ἐπιστολῇ. Some suppose that τῇ ἐπιστολῇ means *in the present epistle*, and render ἔγραψα by *I write* or *I have written*. There is certainly no such command in the preceding part of the Epistle, to which alone the aorist ἔγραψα could refer—and we must therefore conclude that the Apostle speaks of a former Epistle to the Corinthians which has not come down to us. We ought therefore to render ἐν τῇ ἐπιστολῇ, *in the former epistle*. This Epistle was probably written during the earlier portion of the Apostle's residence at Ephesus. (See Art. 97 a.)

d. (x. 1—4.) *All our fathers were under the cloud, i.e. all our fathers were under the guidance and protection of the cloud, namely, the pillar of cloud by day, and pillar of fire by night, which accompanied the Israelites in their departure out of Egypt. All were baptized unto Moses, i.e. were initiated into the religion promulgated by Moses, and thus typically baptized.*

For they drank of (ἐκ) that spiritual rock that followed them, and that rock was Christ. This passage has much perplexed the commentators. Some suppose that the Apostle here adopts the Rabbinical tradition, that the rock itself which was smitten by Moses followed the Israelites in their wanderings, and supplied them with water—so Alford, who calls this interpretation “the only admissible sense of these words.” Some suppose that the stream which gushed from the rock followed them through the desert. Others interpret the words to signify that Christ, who is typified by that rock, accompanied them really, though invisibly, in their journeyings, and miraculously supplied them with water from *the rock*, i.e. not the identical rock which was smitten at Horeb, but the rocks or rocky soil which they met with everywhere in the wilderness.

e. (xi. 4—10.) *Praying or prophesying* (προφητεύων). προφητεύω in the N. T. means 1. To foretell. 2. To declare things, whether future or not, by divine authority, and προφητῆς = 1. a prophet. 2. an inspired preacher. *Having his head covered* (κατὰ κεφαλῆς ἔχων), τὶ is understood after ἔχων. *For this cause the woman ought to have power (ἐξουσίαν) over her head, because of the angels.* The word ἐξουσία, rendered *power* in the A. V., evidently refers to a veil, or some other covering for the head; but it is very uncertain whether it was actually applied to some variety of head-dress, or is here used in a tropical sense. It is still more difficult to explain how such a meaning became attached to the word, or how the trope is to be explained. There is even

yet more doubt as to the meaning of the word *angels*. Some refer the word to *the good angels*, who are always present at the assemblies of the Church of God; some to *the bad angels*, ever ready to find cause of offence or opportunity of temptation; some to the presidents of the assemblies, who are called *angels* in the *Revelation*; and others to *messengers* sent by the heathens to attend at the Christian meetings, and report any indecencies or irregularities. We must, however, observe that in other passages of the N. T. where οἱ ἄγγελοι is used absolutely, it means *the holy angels*.

f. (xiv. 10.) *There are, it may be, so many kinds of voices (i.e. languages) in the world, and none of them is without signification.* *ροσαῦτα, εἰ τύχοι, γίνη φωνῶν ἔστιν ἐν κόσμῳ καὶ οὐδὲν αὐτῶν ἄφωνον.* So many (*ροσαῦτα*) means *such or such a number*, which the writer would specify if requisite for his argument; *αὐτῶν* is not found in κ , A, B, D, etc., and is expunged by Wordsworth, Alford, Tischendorf, etc. Some supply *γένος*, from *γίνη φωνῶν*, and render the passage as the A.V. does; others supply *ἔθνος* to *οὐδὲν*, and render, *no race of men is without a language*.

g. (xv. 29.) *What shall they do who are baptized for (ὕπὲρ) the dead?* The most obvious interpretation of the passage is the one adopted by Alford and others, who suppose that some of the Corinthians were actually baptized as *proxies for their dead friends*, who had not received baptism. Such a practice is mentioned by Tertullian as existing in his time, but it is doubtful whether it existed in the time of the Apostles, and scarcely possible that it should be mentioned by St. Paul without express reprobation. (See, however, Alford, *ad loc.*) Accordingly others suppose that the words mean, *who are baptized in the hope and belief of the resurrection from the dead*. There are numerous other interpretations of the passage. Whitby's explanation is, *if the dead rise not (and therefore Christ be not risen), what shall they do who are baptized for the dead?* (i.e. for Christ whom they believe to be dead). Some render, *over the dead*, i.e. over their sepulchres; others, *instead of the dead*, i.e. to fill the place of the dead. But the two interpretations which we have given first are supported by the best authorities.

h. (xv. 32.) *Εἰ κατὰ ἄνθρωπον ἐθνηριμάχησα ἐν Ἐφίση.* A. V., *If after the manner of men I have fought with beasts at Ephesus.*

Some interpret this passage literally, and suppose that the Apostle was actually thrown to the beasts; but if this had occurred, it is strange that there should be no mention of the circumstance in the Acts. Moreover, Paul's Roman citizenship must have precluded his being actually thrown to the beasts; it is therefore better to interpret the words metaphorically, as is done by most ancient and modern

commentators, *I fought with beasts in the shape of men.* *κατὰ ἀνθρώπων* is rendered by Conybeare, *so to speak*; by Alford, *merely as man*, i.e. according to this world's views, as one who has no hope beyond the grave; by Davidson, *according to the will of man*, i.e. not according to the will of God.

206. Undesigned coincidences.

1. *a.* From vii. 1, *Now concerning the things whereof ye wrote unto me*, it appears that the Epistle was written partly in answer to one which St. Paul had received from the Corinthians, and the seventh and some of the following chapters are taken up in resolving certain doubts, and answering certain inquiries of his correspondents, relating to matters which would be likely enough to have occupied the attention of an infant society in a situation so novel as that of a Christian Church at that period. Now, it must have very much exercised the invention of a forger, and could have answered no imaginable purpose of forgery, to introduce the mention of these circumstances, and we must attribute the introduction to the existence and reality of the circumstances themselves.

b. From the expressions used in i. 11, *It hath been declared unto me by them that are of the house of Chloe*, and in v. 1, *It is reported commonly*, it appears that the disputes and irregularities then prevailing among the Corinthians were not mentioned in their letter, but had come round to St. Paul from other quarters. This distinction is extremely natural, but would not have easily occurred to the author of a forgery; and much less likely is it that it should have entered into his thoughts to make the distinction appear not by the original letter, nor by any express observation on it in the answer, but distinctly by marks perceivable in the manner or in the order in which St. Paul takes notice of their faults.

2. Two visits of St. Paul to Corinth are recorded in the Acts; one at the close of his first missionary journey (xviii.), and another in his third missionary journey soon after his three years' residence at Ephesus (xx.). Now the Epistle purports to have been written after St. Paul had already been at Corinth (ii. 1), and on the eve of another visit to that Church (iv. 19; xvi. 5). It follows therefore that it must have been written at Ephesus to be consistent with the history; and every note of place in the Epistle agrees with the supposition. (See xv. 32; xvi. 8, 19.) The conformity is circumstantial and perfect, but exhibits no mark of art or design.

3. a. (iv. 17—19.) *For this cause I have sent unto you Timotheus Now some are puffed up, as though I would not come to you. But I will come to you shortly.* Compare Acts xix. 21, 22, *Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem so he sent into Macedonia Timotheus and Erastus.* The history does not assert that Timothy was sent into Achaia; as however the sending of Timothy and Erastus is plainly connected with St. Paul's own journey, *he sent them before him*; and as he purposed to go into Achaia himself, it is highly probable that they were to go thither also. Macedonia alone is mentioned, because it was the country to which they went immediately from Ephesus. The history agrees with the Epistle, and there is very little appearance of design in the agreement. If the passage in the history had been taken from the Epistle, it would have expressly stated that Timothy was sent to Corinth, or at all events into Achaia.

b. Timothy's journey in the history and the Epistle is mentioned in close connection with that of St. Paul. In the Acts we have, *so he sent Timotheus and Erastus*; in the Epistle, when the Apostle mentions his having sent Timothy unto them, in the very next sentence he speaks of his own visit (iv. 18), *Now some are puffed up, as though I would not come to you. But I will come to you shortly.* Here is the same order of thought and intention, yet conveyed under such diversity of circumstance and expression, that no attentive reader will believe that the passages were written in concert with one another.

c. Erastus is not mentioned in the Epistle. It is probable that he was a Corinthian (see the notes on the Romans), and stopped at Corinth. At any rate the discrepancy shows that the passages were not taken from each other.

4. (xvi. 10, 11.) From the expressions *if Timotheus come, and I look for him with the brethren*, we may infer that Timothy was not with the Apostle when the letter was written, and had set out upon his journey already; but that he was not expected to arrive at Corinth until after the Corinthians had received the letter. This agrees with Acts xix. 22, where we find that he went from Ephesus to Macedonia, and thence to Corinth. This agreement is unquestionably without design, for the Epistle does not mention Timothy's journey into Macedonia at all.

5. (iii. 6.) *I have planted, Apollos watered, but God gave*

the increase. From this passage we may infer that Apollos had been at Corinth after Paul, but before the writing of this Epistle. In Acts xviii. we read that St. Paul visited Corinth at the close of his second missionary journey, and that Apollos went to Achaia at the commencement of St. Paul's third missionary journey. And in xix. 1, we are told that Apollos was at Corinth when St. Paul came down to Ephesus. The Epistle and the history agree exactly in the point of chronology, but the purposes for which the name of Apollos is introduced in the two writings are entirely different. In the Epistle he is mentioned in connection with St. Paul's reproof of the contentions of the Corinthians; in the Acts he is mentioned in connection with Aquila and Priscilla, and for the singular circumstance of his *knowing only the baptism of John*.

6. (iv. 11, 12.) *Unto this present hour we labour, working with our own hands.* The history informs us that at Corinth St. Paul laboured with his own hands; but in the narration of the transactions at Ephesus nothing is said of his working with his own hands: if however we turn to the address which he delivered at Miletus to the elders of the Church of Ephesus, we find the following passage: *Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me* (Acts xx. 34). If the history had been taken from the Epistle, this circumstance would have been mentioned in its proper place; if the Epistle had been taken from the history, it is very improbable that a forger would have noticed a circumstance connected with St. Paul's residence at Ephesus, which is not mentioned in the direct account of the Apostle's transactions at that city.

7. (ix. 20.) *And unto the Jews I became as a Jew, that I might gain the Jews.* The disposition here described is exemplified in two instances recorded in the Acts: in St. Paul's circumcising Timothy (Acts xvi. 3), which occurred before the Epistle was written, and in his purifying himself with the four men who had a vow upon them (Acts xxi. 23—26), which happened after the writing of the Epistle. This concurrence between St. Paul's character and the actions attributed to him does not look like the result of contrivance.

8. (i. 14—17.) *I thank God that I baptized none of you but Crispus and Gaius, and I baptized also the household of Stephanas.* It may be expected that those whom the Apostle baptized with his own hands were converts dis-

tinguished from the rest by some circumstance of eminence or of connection with him. Accordingly we find that Crispus was a *chief ruler of the Jewish synagogue at Corinth* (Acts xviii. 8); that Gaius was St. Paul's host at Corinth, and the host of the whole Church (Rom. xvi. 23); and that the *household of Stephanas* is styled the first-fruits of Achaia (1 Cor. xvi. 15).

9. (xvi. 10, 11.) *Now if Timotheus come . . . let no one despise him.* Why despise him? This charge is given concerning no other messenger whom St. Paul sent; but we find from 1 Tim. iv. 12 (*let no man despise thy youth*) that Timothy was younger than those who were usually employed in the Christian mission.

10. (xvi. 1.) *Now concerning the collection for the saints, as I have given order to the churches of Galatia, so do ye.*

We find from the Acts that the Churches of Galatia and Phrygia were the last Churches which St. Paul had visited before he came to Ephesus, where this Epistle was written (Acts xviii. 23; xix. 1). It appears also that he had not been silent when he was in Galatia upon this subject of contribution to the poor, from a hint which he lets fall in his Epistle to the Galatians. *Only they* (viz. the other Apostles) *would that we should remember the poor, the same which I also was forward to do* (Gal. ii. 10).

11. (iv. 18.) *Now some are puffed up, as though I would not come unto you.* Why should they suppose that he would not come? From 2 Cor. i. 15—17 we find that he had already disappointed them.

12. From xvi. 6, *It may be that I will abide, yea, and winter with you,* and xvi. 8, *I will tarry at Ephesus until Pentecost,* we may conclude that the Epistle was written after winter, but before Pentecost. The allusions to the Passover in chap. v. lead us to infer that it was written about the time of that feast, which coincides with the former conclusion.

Sect. 6.—THE SECOND EPISTLE TO THE CORINTHIANS.

207. State of the Church at Corinth, occasion and design of the Epistle.

Timothy is joined with St. Paul in the introductory salutation. Now we find from the Acts and the former Epistle (Art. 203) that he had been sent to Macedonia and Corinth; he must therefore have rejoined the Apostle when the present Epistle was written, but whether he had been

at Corinth is a disputed question; there is certainly no hint to that effect in this Epistle.

From vii. 13—15, and xii. 18, it is clear that Titus had been sent to Corinth either with or soon after the First Epistle and had returned to St. Paul with tidings of the effect produced by it upon the Corinthian Church. These tidings were satisfactory in the main: the majority of the Corinthian Church had acknowledged the divine authority of St. Paul, and requested his return with tears; they had excommunicated the incestuous person, and had contributed liberally towards the collection for the poor brethren in Judæa. Some however still denied St. Paul's apostleship, accused him of *levity* in changing his intention of visiting them, of *extreme severity* in his treatment of the incestuous person, and of *vainglory* in speaking so much of himself; they also ridiculed the insignificance of his bodily presence, and the imperfections of his diction or delivery. It appears that his opponents were headed by an emissary from Palestine, who had brought letters of commendation from Jerusalem (see Conybeare and Howson's *Life of St. Paul*); and it is generally supposed that they belonged either to the Cephas-party or the Christ-party, or partly to both.

The design of the Apostle in the present Epistle was to commend the ready submission of the obedient section of the Church; to order them to forgive the incestuous person, who had been virtually, if not actually, excommunicated; to vindicate his own apostolical authority; to refute the charges which had been brought against him by his adversaries; and to make final arrangements with respect to the collection for the poor brethren in Judæa.

It is a subject of much interest for us to ascertain what were the effects produced by St. Paul's Second Epistle to the Corinthians. No further information is afforded us concerning that Church either in the Acts or Epistles, excepting that the Apostle resided at Corinth for three months after the date of the present Epistle, and probably again visited that city after his first imprisonment at Rome. But we are fortunately in possession of a genuine letter* of Clement, the *fellow-labourer* of St. Paul (Phil. iv. 3), to the Corinthian Church. In this letter the writer praises the Corinthians for their *perfect and sound knowledge, and the blameless lives of their women*, and intimates that they fully acknowledged

* The so-called second epistle of Clement to the Corinthians is probably spurious.

St. Paul's apostleship ; but rebukes them for their party-spirit, and devotion to the pretensions of particular leaders. It would appear, therefore, that although some of the worst evils were permanently arrested, either by the present Epistle or St. Paul's subsequent visit to Corinth, this besetting sin of the Corinthians, their tendency to party-spirit, was still unsubdued, or only checked for awhile to burst forth again with equal or even greater fury than ever (Conybeare and Howson's *Life of St. Paul*).

208. **Authorship and integrity.** The first of these has never been disputed. The Epistle is quoted and recognized as St. Paul's production by Irenæus, Clemens Alexandrinus, Tertullian, and other early Christian Fathers. Its integrity has however been questioned by a few critics, some supposing that it consists of two, others of three separate Epistles. We are not aware that this strange hypothesis has been adopted by any English writers of note.

209. **Time and place.** From ii. 12, 13, it is clear that at the time of writing this Epistle St. Paul had left Ephesus, and after visiting Troas, where he was disappointed in his expectation of meeting Titus, had proceeded to Macedonia. The Epistle was therefore written from some place in Macedonia, in St. Paul's third missionary journey, A.D. 57 or 58. The subscription states that it was written from Philippi. But this is not probable, since in viii. 1 the Apostle hints that he had visited *the churches of Macedonia*, and Philippi was the first of these Churches on his way from Asia. It is more likely that it was written from Thessalonica or Beroëa.

210. Contents. Introduction	i.	1, 2
Paul thanks God for deliverance from his late danger in Asia		3—14
Defends himself against the charge of levity in changing his intention of visiting them	i. 15—ii. 4	
Recommends them to forgive the incestuous person		5—11
And speaks of the success which attended his preaching		12 to end
He then asserts the dignity of his apostolic office, and speaks of his own feelings, hopes, and sufferings	iii. 1—vi. 10	
Exhorts them to avoid the society of idolaters		11 to end
And rejoices in the effect produced by his former Epistle	vii.	
He encourages them to complete the contribution for the poor brethren in Judæa	viii. ix.	

Vindicates his own apostolic authority against his
 adversaries x.—xiii 10
 And concludes with exhortations, salutations, and a
 benediction 11 to end

We will briefly notice the following passages :

a. (i. 8.) *Our trouble which came to us in Asia.*

It is generally supposed that the Apostle here alludes to the peril he incurred in the tumult at Ephesus (Acts xix.). Alford, however, remarks that we have no reason to suppose from the account given in the Acts that the Apostle's life was endangered by that tumult, and thinks that he alludes to some deadly sickness not recorded in the Acts. Others refer these words to the event mentioned in 1 Cor. xv. 32.

b. (i. 15, 16.) *I was minded to come unto you before, that ye might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you.*

(xii. 14.) *Behold, the third time I am ready (τρίτον ἐτοιμῶς ἔχω) to come to you.*

(xiii. 1.) *This is the third time I am coming (τρίτον τοῦτο ἔρχομαι) to you.*

It is a disputed question whether St. Paul had visited Corinth once or twice previous to his writing the present Epistle. It is clear that he did not visit Corinth between the sending of the first and second Epistle. If an unrecorded visit of the Apostle to Corinth did actually occur, it must have taken place during his residence at Ephesus, previous to his writing the first Epistle. And this is not in itself improbable, since from 2 Cor. xi. 25 it is plain that we have not in the Acts a complete account of his travels and sufferings.

Now the first of the three passages given above would seem to imply that he had only been once at Corinth, since he speaks of his approaching visit as a *second benefit*; but Alford and some others suppose that the passage refers to St. Paul's intention of visiting Corinth twice—first on his way to Macedonia, and again on his return. If this interpretation be correct, the passage cannot be adduced as a proof that the Apostle had visited Corinth only once before writing the two Epistles. The second passage is translated by the same critic, *I am ready to come the third time*, not *I am the third time ready to come*. And he renders the third passage, *This third time I am coming to you*. For a complete statement of the question, we must refer our readers to Alford's *Greek Testament*, and to Davidson's *Introduction*, where the contrary view is maintained.

c. (ii. 14.) *Now thanks be unto God, who always causes us to triumph (τῷ πάντοτε θριαμβέειν ἡμᾶς) in Christ.* Two kinds of persons were led in triumph, the soldiers who participated in the victory, and the victims of the defeat. The A.V. and most commentators interpret the passage in the former sense, and

render *θριαμβεύοντι* by *who causes to triumph*. But this is not the usual meaning of the word; and in Col. ii. 15, the only other passage in the N. T. where the word is found, it signifies *to lead in triumph, to triumph over*. Many therefore render the passage *who triumphs over us, i.e. displays us to the world as trophies of his triumph in Christ*. (So Alford, Wordsworth, Conybeare, &c.)

(v. 3). *εἶπε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθισόμεθα*. Alford's rendering of this difficult passage is, *seeing that we shall really be found (i.e. shall prove to be) clothed (with a body), not naked (i.e. without a body)*. For a full explanation of the difficulties connected with this passage, we must refer our readers to his notes on the first four verses of this chapter.

(viii. 18). *And we have sent with him the brother whose praise is in the gospel (εὐαγγελίῳ) throughout all the churches*. It is not known who this brother was. He has been identified with Barnabas, Luke, Mark, Trophimus, Silas, &c. The most probable supposition is that it was Luke. *εὐαγγελίῳ* however cannot refer to St. Luke's Gospel, since that was written subsequently to this Epistle, and the word is never used in any other passage of the N. T. in the sense of *a written Gospel*. But Luke may have been noted for *preaching* the Gospel, although there is no mention of it in the Acts; see however Wordsworth's note on this passage. From the 18th and 22nd verses of this chapter we learn that the bearers of this Epistle were Titus and two brethren, the second of whom is spoken of in the 22nd verse. The first of these, as we have just stated, is generally supposed to have been Luke. It is impossible to determine who the second brother was. He has been identified with Apollos, Silas, Sosthenes, Epenetus, &c.

(x. 12—18). We should exceed the limits of the present work if we were to attempt to give any explanation of the numerous difficulties contained in these verses. We must refer our readers to the commentators. We may however observe that the translation of the passage given in Conybeare's version of this Epistle, whether accurate or not, is at all events clearer than that of our A.V.

211. Undesigned coincidences.

1. *a.* In the First Epistle St. Paul announces his intention of passing through Macedonia on his way to Corinth (xvi. 5). In the present Epistle we find him arrived in Macedonia and about to pursue his journey to Corinth. But in all the passages of this Epistle where Macedonia is mentioned, there is a reason for the mention entirely distinct from the purpose of showing Paul to be there. (See ix. 2, 3, 4; ii. 12, 13; vii. 4—6.)

b. In the First Epistle St. Paul denounces a severe censure against an incestuous marriage which had taken place amongst the Corinthian converts, and enjoins the

Church to expel the offender from its society (v. 1—5). In the Second Epistle we find this sentence executed, and the offender so affected with the punishment that St. Paul now intercedes for his restoration (ii. 7, 8). This matter is alluded to again in another passage of this Epistle, namely, vii. 7—9, 12. Could all this be without foundation? or could it be put into the Second Epistle merely to furnish an obscure sequel to what had been said about an incestuous marriage in the first?

c. In the sixteenth chapter of the First Epistle a collection for the saints is recommended to be set forward at Corinth. In the Second Epistle such a collection is spoken of as in readiness to be received (ix. 1, 2). This is such a continuation of the transaction as might be expected, and perhaps easily counterfeited; but there is a circumstance of nicety in the agreement between the two Epistles which a forger would scarcely have hit upon, or which, if he had hit upon it, he would have set forth with more clearness. The Second Epistle speaks of this collection as having been begun a year before (viii. 10; ix. 2), but not yet collected or paid (ix. 5; viii. 11; ix. 7). This representation agrees with one, and only one, supposition, namely, that every man had already provided the fund from which he was afterwards to contribute. From the First Epistle we find that such was actually the case, for in that Epistle the Apostle charges the Corinthians *upon the first day of the week, every one of them, to lay by in store as God had prospered him* (xvi. 2).

2. In the contents of the Epistle there is a positive evidence that neither the Epistle nor the history was borrowed from the other. Titus bears a conspicuous part in the Epistle, but is not mentioned in the Acts. St. Paul's sufferings, enumerated in xi. 24—27, cannot be made out from his history as delivered in the Acts, and his escape from Damascus is related with much difference of circumstance in the two writings. (See Art. 179.)

3. In the first chapter of the present Epistle St. Paul speaks of the *trouble which came to us in Asia* (i. 8), and describes the imminence of the danger which he then incurred. Paley thinks that the Apostle refers to the tumult at Ephesus, described in Acts xix., which occurred only a short time before the Epistle was written; and remarks that the sentiments exhibited in the Epistle are perfectly adapted to the situation of the writer, although it contains no mention of the occasion or nature of the danger which St. Paul had

escaped, or even of the city where it happened. He adds: 'I cannot believe that any forger whatever should fall upon an expedient so refined, as to exhibit sentiments adapted to a situation, and to leave his readers to seek out that situation from the history; still less that the author of a history should go about to frame facts and circumstances fitted to supply the sentiments which he found in the letter.' (See however the note on 2 Cor. i. 8.)

4. It appears from i. 15, 16, 17, that St. Paul's original intention was to have visited Corinth on his way to Macedonia, but that he changed his intention; and subsequent passages in the Epistle prove that he ultimately resolved upon going through Macedonia first.

This change of intention is expressly mentioned only in the Second Epistle; but it appears from the Acts as well as from the Epistle that the change had taken place before the writing of the First Epistle, although this appears only by an inference, unnoticed perhaps by every one who does not sit down professedly to the examination.

In the Acts xix. 21 we are told that *Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem. So he sent into Macedonia . . . Timothy and Erastus, but he himself stayed in Asia for a season.* From xx. 1, 2, we learn that he himself soon after departed for to go into Macedonia. If, therefore, he had ever entertained a different plan of his journey (which is not hinted in the history) he must have changed his plan before this time. But we learn from 1 Cor. iv. 17, that Timothy had been sent away from Ephesus before that Epistle was written, therefore this change of St. Paul's intention also was prior to the writing of that Epistle.

In the passage we have quoted from the present Epistle St. Paul informs the Corinthians of this change in his original intention, and in the following verses he discloses the cause of it, and alludes to some letter which he had previously written to them with this determination upon his mind. *And I wrote this same unto you* (ii. 3.) If, as Paley supposes, he here alludes to the First Epistle, that Epistle must have been posterior to the change of his intention.

5. If St. Paul had changed his purpose before the writing of the First Epistle, why did he defer explaining to the Corinthians the reason of that change until he wrote the Second? Paley answers that the cause assigned by St. Paul for postponing his visit to Corinth, was the disorderly state of the Corinthian Church at that time, and the

painful severities which he would have found himself obliged to exercise if he had come amongst them during the existence of these irregularities. He was willing therefore to try before he came in person, what a letter of authoritative oburgation would do amongst them, and to leave time for the operation of the experiment. This was his scheme in writing the First Epistle. But it was not for him to acquaint them with the scheme. This full discovery of his motive came very naturally from the Apostle after he had seen the success of his measures, but would not have been a seasonable communication before. The whole composes a train of sentiment and conduct resulting from real situation and circumstance, and as remote as possible from fiction or imposture.

6. (xi. 9.) *That which was lacking to me, the brethren which came from Macedonia supplied.* The arrival at Corinth of brethren from Macedonia during St. Paul's first residence in that city is explicitly recorded in Acts xviii. 1—5, *After these things Paul . . . came to Corinth. And when Silas and Timotheus were come from Macedonia.*

7. The above quotation from the Acts proves that Silas and Timotheus were assisting St. Paul in preaching the Gospel at Corinth. This statement is corroborated by the Epistle; *Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus* (i. 19). The correspondence is direct and obvious; but we must remember that this reference is found in a writing which from many discrepancies we may conclude was not composed by any one who had consulted the history. Moreover, the same person is called Silas in the Acts, Silvanus in the Epistle. This variation of the name shows that neither of the two passages was taken from the other.

8. (ii. 12, 13.) *When I came to Troas to preach Christ's Gospel and a door was opened to me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.*

In the account of this journey, as related in Acts xx. 1, there is no mention of Troas, but we learn from xx. 5—7 that he stopped at that city on his return from Philippi to Asia, and tarried there with the disciples seven days. Which account proves that Troas lay in the route between Ephesus and Macedonia, and that St. Paul had already preached the Gospel there with success.

9. (xi. 24, 25.) *Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I*

stoned; thrice I suffered shipwreck: a night and a day I have been in the deep. (See Art. 180.)

10. (iii. 1.) *Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you?*

From Acts xviii. 27 we learn that Apollos had gone to Corinth with letters of commendation from the Ephesian Christians a short time before the writing of the present Epistle.

We may however observe that many commentators refer this passage, not to Apollos, but to certain false teachers, who they think had arrived at Corinth with letters of commendation from some members of the Church at Jerusalem.

11. (xiii. 1.) *This is the third time I am coming to you* (τρίτον τοῦτο ἐρχομαι). Paley supposes that the right meaning of the passage is, *this is the third time that I have been preparing to come to you*, and renders ἰδὺν τρίτον ἑτοιμῶς ἔχει ἔλθειν, in xii. 14, by, *Behold the third time I am ready to come.* In accordance with this view he translates ὡς παρὼν τὸ δεύτερον, as if I were present the second time, and asserts that if the passage imports that the writer had been at Corinth twice before, it oversets every congruity which he has endeavoured to establish. But he imagines that the Apostle could have paid a second visit to Corinth only after his imprisonment at Rome, and therefore, that if such was the case, the Second Epistle must have been written after that imprisonment; whereas it is perfectly possible that St. Paul may have paid a second visit to Corinth during the first part of his residence at Ephesus, which would not interfere with the date usually assigned to the Epistle. Alford renders the three passages which we have just quoted, *This third time I am coming to you; Behold I am ready to come the third time; and, As when present the second time; supposing that the Apostle visited Corinth twice before the writing of the First Epistle; and this hypothesis is adopted also by Conybeare, Neander, Olshausen, and many other commentators, both ancient and modern, although there is much difference of opinion at what place in the narrative of the Acts this second visit should be inserted.* Wordsworth, Davidson, etc. agree with Paley in supposing that St. Paul had visited Corinth only once, at the time of writing the present Epistle.

12. (x. 14—16.) *We are come as far as to you also in preaching the gospel of Christ . . .* The words of the quotation imply that Corinth was the extremity of St. Paul's travels hitherto. In the account of St. Paul's first journey into Europe, which was the only one which he had taken before the writing of the Epistle, we find that Corinth was the last place which he visited in Greece; that it was the

place from which he returned into Asia, and was as such the boundary and limit of his progress.

Note. The passage must not be interpreted too literally. St. Paul had probably visited other cities in Achaia besides Corinth, since the present Epistle is addressed to *all the saints who are in Achaia*, and throughout the Epistle he speaks of the Churches of Achaia as if he were personally acquainted with them. We have no reason to suppose that he confined his activity to its metropolis, and must interpret the passage as referring to Achaia generally, not to Corinth alone.

Sect. 7.—THE EPISTLE TO THE ROMANS.

212. Origin and state of the Church at Rome. It is uncertain when Christianity was first planted at Rome. Its introduction has been attributed by some to the *strangers of Rome* who were present at Jerusalem on the day of Pentecost (Acts ii. 10), and may have returned with the seed of the divine word; by others, to the Christians who were dispersed by the persecution which arose after the martyrdom of Stephen, some of whom may have found their way to Rome, whilst Alford thinks that the Roman Church owed its origin partly to believing Jews who had returned or been attracted thither in the first days of Christianity, but mainly to persons converted under Paul's own preaching; and this view is supported by the long list of salutations in chap. xvi. to Christians with whom the Apostle was personally acquainted. The Romanists as a body maintain that St. Peter was the founder, and the first bishop of the Church of Rome; but although this opinion is supported not merely by the Clementines (2nd century), but also to a certain extent by Clemens Alexandrinus, Eusebius and Jerome, it is utterly irreconcilable with the N.T. itself, since St. Paul, in the Epistles written by him from Rome, makes no allusion to St. Peter, and sends no salutation to him in the present Epistle.

It is evident from the Epistle itself (i. 8) that the Church at Rome was numerous; that it was composed of Jews and Gentiles (i. 13; vii. 1); and that disputes had arisen between these two parties with respect to the obligation of the Mosaic law. The Jewish Christians still adhered to the rites of the ceremonial law, and perhaps insisted that the Gentiles should to some extent follow their example; although it does not appear that they maintained that circumcision was absolutely necessary for salvation. The Gentile converts, on the other hand, boldly asserted their

Christian liberty, esteeming all days and all meats alike; but probably showed a want of Christian charity in carrying out their own opinions too ostentatiously, and manifesting no consideration for the prejudices of their Jewish brethren. We may naturally conclude that their differences of opinion caused much disunion, and were very detrimental to the spread of the Gospel.

213. Authorship and integrity. This Epistle has always been acknowledged to be the genuine production of St. Paul. It is quoted by Clemens Romanus, Polycarp, Theophilus of Antioch, Clemens Alexandrinus, Irenæus, Tertullian, etc.

Some of the German critics have rejected the last two chapters, or parts of these chapters, as not properly belonging to the Epistle. The objectors do not deny that they were written by St. Paul, but consider them to be a distinct supplemental Epistle, or rather memorandum, addressed to the bearer of that intended for the Romans. Marcion rejected them because they opposed his doctrines, but there is no authority from mss., vss., or Fathers to warrant us in suspecting them. The arguments of those critics who would disconnect these chapters from the rest of the Epistle are too fanciful to require any lengthened notice; but there is one passage of these chapters whose genuineness has been disputed with a greater appearance of reason. The passage to which we refer is the doxology at the end of the Epistle (xvi. 25—27).

1. These verses are omitted by two late uncials, and Jerome says that they were wanting in some mss. in his time. They are found in all other mss. now extant, and in all vss. The external evidence is therefore decidedly in favour of the genuineness of the passage.

2. It is not so clear that the position which they occupy is the correct one.

a. They are found in their present position in α , B, C, D, E, and a few cursives; in the Vulgate and some other vss, and in some Latin Fathers.

b. They are placed at the end of chap. xiv. by one late uncial, and almost all the cursives, by some vss., and the Greek Fathers.

c. They are found in both places in A, three cursives, and one vs.

Some few editors, therefore, have removed the passage to the end of chap. xiv. (*e.g.* Wetstein, Griesbach, Mill, &c.), but Lachmann, Tischendorf, Alford, Wordsworth, and a great majority of the editors retain it in its usual place.

The internal arguments against the genuineness of the passage

are very frivolous. The reader will find them clearly stated and satisfactorily refuted in Davidson's *Introduction*.

214. Time and place. We learn from the Epistle itself that it was written when St. Paul was preparing to go to Jerusalem with the collections made by the Churches of Macedonia and Achaia, for the relief of the poor brethren in Judæa (xv. 25—27). In the First Epistle to the Corinthians (xvi. 1—4), the Apostle mentions his intention of visiting Corinth, and speaks of the possibility of his going up to Jerusalem with the contributions of Achaia; in his Second Epistle to the Corinthians the subject of the contribution is again brought forward, and he declares that he is about to visit them immediately. In his speech before Felix, which was delivered soon after the end of his third missionary journey, he states that he had come up to Jerusalem *to bring alms and offerings* (Acts xxiv. 17); we may therefore conclude that the Epistle was written from Corinth during his three months' stay at that place, in his third missionary journey, A.D. 57 or 58.

We may also infer that the Epistle was written at Corinth, from the fact that Gaius and Erastus, who unite with Paul in sending salutations to the Christians at Rome, were both of them inhabitants of Corinth; and that Phœbe, *a deaconess of the Church at Cenchrea*, which was the seaport of Corinth, is also commended to the Romans (see below, Art. 217, 2).

215. Occasion and object. Although St. Paul, at the time of writing the Epistle, had never visited Rome, he had been made acquainted with the state of the Roman Church, and the disputes which had arisen between the Jewish and Gentile parties, by Aquila and his wife Priscilla, who had been expelled from Rome by the edict of Claudius, and after being converted to Christianity by the Apostle during his second missionary journey, had returned again to Rome, and were actually residing there when the Epistle was written (xvi. 3). St. Paul had long been desirous of visiting the Christians at Rome, that he might strengthen their faith, *and impart to them some spiritual gift* (i. 11); but as he had hitherto been prevented from visiting them, he availed himself of the occasion of Phœbe's departure to Rome to send them the present Epistle. His object was to compose the differences between the Jewish and Gentile Christians at Rome, to guard them against the errors of Judaizing teachers, and to show that the whole human race were now

to be admitted into the religion of Jesus, indiscriminately, and free from every other obligation.

The great doctrine laid down in this Epistle is that of justification by faith alone, without the works of the law; and the admission of the Gentiles into the Church of God is shown to be the necessary consequence of this doctrine. In fact, this important truth is inculcated in every one of St. Paul's Epistles, and is the main topic discussed in three of them, namely, the Epistle to the Galatians, the Hebrews, and the one before us.

216. Contents. The first eleven chapters are doctrinal, and relate to *Justification by Faith*; the four next chapters consist of practical instructions to the Roman Christians, and the Epistle concludes with numerous salutations and a doxology.

We subjoin a brief analysis of the Epistle.

Introduction	i.	1—15
The leading subject of the Epistle stated, <i>The just shall live by faith</i>		16, 17
The Gentiles have sinned by violating the law of nature		18 to end
The Jews have sinned by violating the Mosaic law	ii.	
The objections of the Jews against the preceding statement answered	iii.	1—19
Both Jews and Gentiles must be justified without the works of the law, through faith in Christ		20—30
As appears by the example of Abraham	iv.	
The blessed fruits of justification	v.	1—11
As all men are involved in the consequences of Adam's fall, so salvation through Christ is offered to all men		12 to end
The doctrine of justification by faith affords no countenance to sin, but rather lays us under the strongest obligations to holiness	vi.	
The statement, that <i>we are not under the law but under grace</i> , illustrated by a familiar image derived from matrimony	vii.	1—6
<i>The law is not sin</i> , but is nevertheless inefficacious as a means of sanctification		7—24
But this defect is supplied by the grace of the Holy Spirit under the gospel		25—viii. 11
The blessed privileges of those who are under grace		12 to end
The rejection of the Jews explained—God's promises were not made to all the seed of Abraham, for Ishmael and Esau were rejected; moreover the rejection of the Jews and admission of the Gentiles were foretold by the prophets	ix. x.	
But this rejection is neither total nor final	xi.	

The Apostle enjoins holiness, humility, and other practical duties	xii. xiii.
And also mutual forbearance with respect to the neglect or observance of particular days and abstinence from certain meats	xiv.—xv. 13
Excuses his freedom in writing to them on the plea that he is the Apostle of the Gentiles, expresses his intention of visiting them shortly	xv. 14 to end
And concludes with numerous salutations and a doxology	xvi.

The Epistle to the Romans is perhaps the most difficult book of the New Testament, and commentators differ materially in their expositions of the argument, more particularly with respect to the seventh chapter. The comparison between the obligation of matrimony and that of the law must not be pressed too closely; for in the example, the wife who survives is free, whereas in the thing treated of it is the dead person who is liberated (see Alford). Again, the interpretation of the term νόμος is a subject of much controversy, some supposing that it refers to the Mosaic law only; others believing that it includes the law of nature, as well as that of Moses. Macknight, Middleton, and others observe that in the words *γινώσκουσιν γὰρ νόμον λαλῶ* (vii. 1), *νόμον* is without the article, and must mean *law in general*, and not the *law of Moses*. Accordingly they render the passage, not, *for I speak to those who know the law* (*i.e.* the law of Moses), as the A.V. has it; but, *for I speak to persons who know law* (*i.e.* law generally). But Alford and many other commentators think that the word *νόμον* in this passage refers to the law of Moses only.

Another passage of great difficulty occurs in viii. 19—23, where *ἡ κτίσις* is supposed by some to mean the whole visible creation; by others, all sentient and intelligent creatures, *i.e.* the human race; whilst a few limit it to the moral creation, *i.e.* the Christian Church. And in ver. 20, *For the creature was made subject to vanity, not willingly, but by reason of him who had subjected it* (*διὰ τὸν ὑποτάξαντα*), *ὑποτάξαντα* is understood by some of Adam, by others of Satan, by others, again, of God. Alford prefers the last interpretation, because '*ὑποτάξαντα* implies a conscious act of intentional subjugation, and not merely 'an unconscious occasioning of the subjugation.'

Again, ix. 3, *ἡχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου*, which is rendered in the A.V., *For I could wish that myself were accursed from Christ for my brethren*, is a passage about which commentators differ widely. Some think that *ἀνάθεμα ἀπὸ τοῦ Χριστοῦ* signifies excommunication from the Christian Church; others, separation by death; but the most general interpretation is, I could wish (if it were possible, or lawful) to be utterly cut off from Christ and devoted to perdition, the imperfect being here used for the optative with

ὅν. Bp. Sanderson renders *ἠέχονεν*, *I did wish*, and supposes that the Apostle preferred God's glory even to his own salvation; but few are likely to adopt this interpretation.

We have merely given a sample of the passages which have occasioned the most controversy; the whole Epistle is indeed full of difficulties, and there is great danger lest the reader should be confounded in a wilderness of conflicting commentators; we would therefore recommend students to read the Epistle not only carefully, but slowly; and to resume the subject at distant intervals, if they are desirous of arriving at any satisfactory conclusion with respect to the numerous disputed passages which it contains.

217. Undesigned coincidences.

1. *But now I go to Jerusalem to minister unto the saints, for it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor saints which are at Jerusalem* (xv. 25, 26). See above, Art. 179.

2. *a.* Seven persons are mentioned in the Epistle as joining with St. Paul in salutations to the Roman Christians; namely, Timothy, Lucius, Jason, Sosipater, Tertius, Gaius, and Quartus (xvi. 21—23).

The Epistle was evidently written from Corinth, in St. Paul's third missionary journey, just before he departed into Asia. Now in Acts xx. 4, the following persons are mentioned as accompanying St. Paul into Asia on that occasion; Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus. Three names occur in both lists, and this is perhaps as much coincidence as could be expected from reality, for it is probable that there were many eminent Christians at Corinth who were not known to the Roman Church, and also many who were with St. Paul in Greece, yet did not accompany the Apostle into Asia. But it is probable that if either the Acts or the Epistle was forged from the other, the two lists would have agreed entirely.

b. In the Epistle (xvi. 3) we find the salutation *Greet Aquila and Priscilla*. Now we find that they had originally been inhabitants of Rome, that Paul became acquainted with them at Corinth in his second journey (Acts xviii. 2); that they went with him into Asia, were settled for some time at Ephesus (Acts xviii. 18, 19), and were with him when he wrote from that place the First Epistle to the Corinthians (1 Cor. xvi. 19), during his third missionary journey. A considerable period elapsed between the dates of that Epistle and the one before us; so that there was

quite sufficient time for the return of Aquila and Priscilla from Ephesus to Rome. As it is, therefore, all things are consistent. But if the notes of time in the Epistle to the Romans had fixed it to any period before St. Paul's visit to Corinth, there would have been a contradiction, because it would have been prior to his acquaintance with them; or if we were led by those notes to conclude that the Epistle was written before or nearly at the same time as the First Epistle to the Corinthians, there would also be a contradiction, because at that time Aquila and Priscilla were with St. Paul.

Paley observes, in reference to this coincidence, that there is great danger in scattering names and circumstances in writings like the present, because they are often implicated with dates and places, and nothing but truth can preserve consistency.

c. (xvi. 3, 4.) *Greet Aquila and Priscilla, my fellow-workers in Christ Jesus, . . . unto whom not only I give thanks, but also all the churches of the Gentiles.* In the Acts (xviii.) we find that Paul abode in the same house with Aquila and Priscilla at Corinth; and that he was harassed during his residence at that place by the opposition of the unbelieving Jews; and we may conclude that they adhered to the Apostle during the contest, since they went with him into Asia when he left the city. It is probable therefore that they took a leading part in the great controversy of that day—the question of the admission of the Gentiles into the Church of God—and were therefore entitled to *thanks from all the churches of the Gentiles.*

The two last coincidences depend upon **the time**, the two following regard **the place**, of the Epistle.

d. (xvi. 23.) *Erastus the chamberlain of the city saluteth you.* Hence we may conclude that Erastus was chamberlain of Corinth. This is confirmed by 2 Tim. iv. 20, *Erastus abode at Corinth.*

e. (xvi. 1.) *I commend to you Phæbe which is a servant of the church which is at Cenchrea.* Cenchrea was the seaport of Corinth; and we learn that St. Paul had visited Cenchrea from Acts xviii. 18, *Paul sailed thence (i.e. from Corinth) into Syria, having shorn his head in Cenchrea.*

3. (xv. 25—28.) *But now I go up unto Jerusalem to minister to the saints. When therefore I have performed this, I will come by you into Spain.*

In Acts xix. 21, just before St. Paul's visit to Corinth, we read, *Paul purposed in the spirit, when he had passed through*

Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

In both passages Paul expresses an intention of visiting Rome after passing through Macedonia and Achaia, and proceeding thence to Jerusalem. The conformity is perfect, but if it had been designed, there would have been no mention of Spain in the passage in the Epistle, or else it would have been inserted in the Acts as well as in the Epistle.

4. (xv. 19.) *From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.*

We read in Acts xx. 2, *He departed for to go into Macedonia; and when he had gone over these parts, and had given much exhortation, he came into Greece.*

Macedonia bordered upon Illyricum, and we may reasonably infer that the Apostle's travels in Macedonia would bring him to the confines of Illyricum, which appear to have been the external boundary of his travels up to this period. But the name of Illyricum occurs nowhere in the Acts.

5. (xv. 30.) *I beseech you that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judæa.*

Acts xx. 22, 23. *And now I go unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.*

The same journey to Jerusalem is spoken of in both passages; both represent the Apostle's sense of danger in the approaching visit to Jerusalem: but the Epistle was written before the journey, whereas the words in the Acts were spoken by him during that journey to the elders of the Church at Miletus, and it is natural that his fears should be greater when he was actually on his journey than immediately before his setting out upon it.

6. We find also from the conclusion of the Acts that he was not delivered from the unbelieving Jews, but, on the contrary, that he was taken into custody at Jerusalem, and brought to Rome a prisoner. If the Epistle had been forged from the Acts, the forger would not have made St. Paul utter prayers, with apparent hopes of success, which he must have known were frustrated in the issue.

7. In Acts xxi. 29, the Christians at Jerusalem say to St. Paul, *Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law, and*

they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs.

If St. Paul openly professed the opinions which the Epistle contains, the matter is accounted for. The Epistle asserts that the Gentile convert, who did not observe the law of Moses, held as advantageous a situation in his religious interests as the Jewish convert who did; and it was surely an easy inference that there could be no strong reason for observing that law at all.

8. *a.* The Epistles to the Romans and the Galatians relate to the same general question; but St. Paul had founded the Church in Galatia, whereas he had never been at Rome. Accordingly, in the Epistle to the Galatians, he puts the point in a great measure upon authority: *Behold I Paul say unto you that, if ye be circumcised, Christ shall profit you nothing* (Gal. v. 2. See also i. 6, 11, 12; iv. 11, 12; v. 2). But in the Epistle to the converts of Rome, where his authority was not established, he puts the same points upon argument. This distinction between the two Epistles is suited to the relation in which the Apostle stood to his different correspondents.

b. The Jews at Rome were numerous, and probably formed a large proportion of the new converts. Now in the present Epistle we observe a peculiarity which might be expected from a Jew writing to a Jew. Wherever the Apostle's argument leads him to say anything derogatory from the Jewish institution, he constantly follows it by a softening clause. In ii. 28, having pronounced *that he is not a Jew which is one outwardly, neither that circumcision which is outward in the flesh*, he adds immediately, *What advantage then hath the Jew, or what profit is there in circumcision? Much every way.* (See also iii. 28—31; vii. 6, 7; viii. 3; ix. 31—33; x. 20, 21; xi. 1.)

Sect. 8.—THE EPISTLE TO THE EPHESIANS.

218. **Account of the Church at Ephesus.** Ephesus, on the river Cayster, was the principal city of the Roman province of Proconsular Asia.

Asia in the N. T. never means the whole of that large division of the globe which we call Asia, nor even the whole of Asia Minor; but only the western portion of that country, comprising

the districts of Mysia, Lydia, and Caria. Comp. Acts ii. 9, 10, *The dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia* In 1 Pet. i. 1, Phrygia appears to be included in the term *Asia*. So also Pliny. In very early times the word was used in a still more limited sense. Homer confines it to the plain of the Cayster,

Ἀσίῃ ἐν λειμῶνι Κανστρίου ἀμφὶ ῥέεθρα.—*Il.* ii. 461.

Ephesus was famous for its temple of Artemis, which was one of the seven wonders of the ancient world; and its inhabitants were noted for their skill in magic, their profligacy and licentiousness. Christianity was first planted at Ephesus by St. Paul in his second missionary journey, A.D. 53 or 54. His stay on that occasion was short, but he returned in the same or the following year, and preached the word with great success, A.D. 54—57, for nearly three years. In consequence of his exertions, a numerous Church was founded there, chiefly composed of Gentile converts. No other visit of St. Paul to Ephesus is recorded in the Acts, but we learn from xx. 17, 38, that on his return to Jerusalem he sent for the elders of the Ephesian Church to meet him at Miletus, and bade them farewell in a most touching speech. We do not learn either from the Acts or the present Epistle of any divisions or irregularities among the Ephesians, like those which distracted the Church at Corinth. In the Apostle's address to the Ephesian elders there is indeed a warning against false teachers; but they are spoken of as future evils, not as actually existing at Ephesus at the time when the speech was delivered.

The present Epistle, if it was really addressed to the Church at Ephesus, shows that the members of that Church were persons whom the Apostle had no occasion to rebuke, and with whom he was not under the necessity of engaging in controversy.

219. Authorship and integrity. The Epistle was unanimously received by the early Christian Church. It is alluded to by Ignatius and Polycarp; and expressly quoted by Irenæus, Clemens Alexandrinus, Tertullian, and other Fathers. It has indeed been rejected as a forgery by some of the recent German critics, but their fanciful arguments have met with little favour among our own countrymen, and cannot be weighed in the scale against the unanimous consent of the early Church. The integrity of the Epistle has never been disputed.

220. Persons to whom it was addressed. This is a subject of much dispute.

a. The common opinion is that it was addressed to the Ephesians. This is corroborated by the testimony of all the Christian Fathers, and by the fact that all extant mss. which have any title prefixed to the Epistle exhibit the words *πρὸς Ἐφεσίους*.

We also find from the first verse of the Epistle that it was addressed *to the saints who are in Ephesus* (*ἐν Ἐφέσῳ*). This would of itself be conclusive if the reading of the passage were not disputed. All the vss. and all extant mss., except three, support the reading of the Textus Receptus.

b. Many eminent critics think that this Epistle was addressed to the Laodiceans. The words *ἐν Ἐφέσῳ* are omitted in one cursive, and in the Sinaitic and Vatican mss., although in both these they have been added by a later hand. As these two are the only mss. of the fourth century which are now extant, their concurrence against the common reading is a fact of great importance. Moreover, Basil and Jerome assert that *ἐν Ἐφέσῳ* was wanting in some copies in their time. The following passage in Basil's book against Eunomius has been often quoted and discussed in this controversy. 'And writing to the Ephesians, as truly united 'by knowledge to Him *who is*, he calls them in a special 'sense *those who are*, saying to the saints (*τοῖς οὖσι*) *who are*, 'and the faithful in Christ Jesus. For thus those before us 'have transmitted it, and we have found it in the ancient 'copies.' From this passage it is clear that in ancient mss., handed down from previous centuries, he found *ἐν Ἐφέσῳ* omitted.

Tertullian also informs us that Marcion wished to alter the title (*titulum*) by reading *πρὸς Λαοδικέας*. If he did alter the title, he must have expunged *ἐν Ἐφέσῳ* from the text. But whether he found the omission in copies then existing cannot now be determined. Tertullian himself appears to have believed that the Epistle was inscribed to the Ephesians.

Internal evidence also is adduced in favour of this opinion. First, although St. Paul had spent nearly three years at Ephesus, the Epistle does not contain a single message of personal greeting. Secondly, it is asserted that, in i. 15, he intimates that he knew of the conversion of the persons to whom he was writing only by report. Thirdly, in iii. 2, he uses the expression, *if (εἴγε) ye heard the dispensation of the grace given unto me*, implying thereby that his readers knew of his Apostleship only by hearsay. Fourthly, in iv.

21, the expression *if so be* (εἴγε) *that ye have heard him* (i.e. Christ) leads us to conclude that they had been recently converted.

To these arguments in favour of the Epistle having been addressed to the Laodiceans it has been answered, that Basil and Jerome recognize it as addressed to the Ephesians; that the testimony of Marcion is of no weight; that the absence of all salutations may be accounted for by the number of the Christians at Ephesus, which would have rendered it imprudent to make invidious distinctions; or by the supposition that Tychicus, the bearer of the Epistle, was charged to supply by word of mouth all that was wanting of personal greeting; that in i. 15 the Apostle speaks of *the continuance* and not *the first hearing* of their faith; and finally, that in iii. 2, and iv. 21, εἴγε ought not to be rendered *if* and *if so be that*; but *since*.

c. Another solution of the difficulty is that the Epistle was a circular letter, intended for the use of several Churches in Asia. This hypothesis has been adopted by many eminent critics, who, however, differ with respect to the reading *ἐν Ἐφίῳ*, which some insert and others omit; whilst others, again, suppose that a blank space was originally left after *τοῖς οὖν*, and that this space was afterwards filled up with the name of the town to which each particular copy of the Epistle was sent.

221. **Time and place.** From Ephes. iii. 1, iv. 1, vi. 20, Col. iv. 3, Philem. 9, we learn that the Epistles to the Ephesians, the Colossians, and Philemon were written during St. Paul's imprisonment. They were written about the same time, for Tychicus was the bearer of the present Epistle (vi. 21), and that to Philemon was carried by Onesimus (Philem. 10—12), whilst Tychicus and Onesimus are mentioned as the bearers of the Epistle to the Colossians (Col. iv. 7—9). Besides, the same persons, namely, Mark, Luke, Aristarchus, and Demas, are represented as present with the Apostle when he wrote both the last two Epistles. The only point that remains to be decided is whether these three Epistles were written during St. Paul's captivity at Rome or at Cæsarea. The general opinion is that they were written at Rome, and this hypothesis appears to be the more probable one, because, when the Epistles were written, St. Paul was able to preach the Gospel (Eph. vi. 19, 20), and expected soon to visit Phrygia (Philem. 22), which he could not have done during his imprisonment at Cæsarea. Moreover, from Philem. 22, where St. Paul expresses a hope of being soon

released, we may conclude that the three Epistles were written from Rome towards the end of St. Paul's first imprisonment in that city, A.D. 62 or 63.

The striking similarity between the Epistles to the Ephesians and the Colossians is an additional proof that they were written about the same time (see 224, 1), but it cannot be ascertained which of the two was written first. The arguments urged on either side are unsatisfactory. In the absence therefore of any conclusive evidence on the subject we have placed the Epistle to the Ephesians first, in conformity with the generally received opinion.

We would however observe, that as Tychicus and Onesimus are mentioned as the bearers of the Epistle to the Colossians, it is natural to conclude that that Epistle was delivered first, and that the bearers then separated, and carried the other two Epistles to their respective destinations.

222. Occasion and design. It appears probable that St. Paul, having occasion to send Tychicus to Colosse, availed himself of the opportunity to write the present Epistle to the Christians at Ephesus, among whom he had resided so long, and in whose spiritual welfare he was so deeply interested. We find in it no allusions to false teachers, no topics of controversy, and none of the reproofs which are so frequent in his other Epistles; we may therefore conclude that it was written simply with a view of establishing the readers in the faith of Christ, and encouraging them to persevere in their holy calling.

223. Contents. Introductory salutation . . . i.	1, 2
St. Paul thanks God for the spiritual blessings bestowed on the elect	3—14
And for the faith and love manifested by those to whom the Epistle is written	15 to end
He contrasts their former condition as heathens with their state after conversion ii.	
Declares the mystery of the free admission of the Gentiles into God's Church iii.	1—6
Whereof he was made a minister	7—12
Exhorts them not to faint at his tribulations	13
And prays that they may be strengthened in the faith, and in the knowledge of Christ's love towards them	14 to end
He then exhorts them to unity iv.	1—16
And holiness of life iv.	17—v. 21
Treats of the duties of wives and husbands v.	22 to end
Of children and parents vi.	1—4

And of servants and masters	5—9
Exhorts them to put on the whole armour of God	10—20
Commends Tychicus to them	21, 22
And concludes with a benediction	23 to end

a. (ii. 14.) *Who hath made both one, and hath broken down the middle wall of partition between us* (τὸ μεσότοιχον τοῦ φραγμοῦ λύσας). See above, Art. 67.

b. (v. 13.) *πᾶν γὰρ τὸ φανερούμενον φῶς ἐστι*, A. V. *for whatsoever doth make manifest is light*. φανεροῦμαι occurs nearly fifty times in the N. T., and in no other passage is it used in an active sense, therefore Wordsworth, Alford, Ellicott, and others render, *for all that is made manifest* (or *is being made manifest*) *is light*. Grotius takes φανερούμενον in an active sense, and renders, *whatsoever doth manifest any thing, that is light*. Bloomfield takes the word in a middle sense, and interprets, *whatever shows itself* (as the life of good Christians) *is light* (or tends to enlighten the dark and ignorant heathens).

c. (v. 14.) *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light* (ἐπιφάσει σοι). See above, Art. 94 r.

d. v. 16. *ἐξαγοραζόμενοι τὸν καιρὸν*, A. V. *redeeming the time*. Some render this *buying back the time*, i.e. endeavouring to recover the time that has been lost by making the best use of what remains. But καιρὸς = *opportunity*, not *time*, and ἐξαγοράζομαι = *to buy out of another's possession for one's self*. The phrase ought to be rendered, *buying up the opportunity*, or *forestalling opportunity*, as in Conybeare's translation of this Epistle.

Because the days are evil, that is, either *dangerous*, and therefore the season of your usefulness may be short; or *morally evil*, and therefore it is your duty to seize on every opportunity to counteract the evil of the days.

Some refer the clause to ἀκριβῶς περιπατεῖτε, instead of ἐξαγοραζόμενοι, *Walk circumspectly because the days are dangerous* (i.e. full of temptations).

224. Undesigned coincidences.

1. The present Epistle and that to the Colossians appear to have been transmitted to their respective Churches by the same messenger, Tychicus; both represent the writer as under imprisonment for the Gospel, and both treat of the same general subject. We find accordingly a close resemblance of style and diction between the two Epistles; many expressions and even whole sentences are alike: but we more frequently find a variation in the order of the words and

phrases employed, or in the words and phrases themselves, which would scarcely have occurred to a forger.

The following table, given by Horne, exhibits the corresponding passages of the two Epistles :

EPH. i.	1, 2	COL. i.	1, 2	EPH. iv. 2—4	COL. ii.	12—15
"	6, 7	"	13	"	16	19
"	10	"	19, 20	"	22—25	iii. 9, 10
"	15, 16	"	3, 4	"	17—21	i. 21, ii. 6, iii. 8-10
"	17—21	"	9—15	"	29	iv. 6
"	22, iii. 10, 11	"	16—18	"	32	iii. 12, 13
"	19, ii. 1—5	ii.	12, 13	"	31	8
"	ii. 1	i.	21	v. 5	iii.	5
"	13—16	"	20, ii. 14	"	6	6
"	iii. 1	i.	24, 25	"	7, 8	7, 8
"	3	"	26—29	"	15, 16	iv. 5
	EPH. v.		18—20	COL. iii.		16—17
	"	21—23, vi. 1—9		"	18—25, iv. 1	
	"	18—20		"	2—4	
	"	21, 22		"	7—9	

2. The figurative use of the word *riches* occurs frequently throughout St. Paul's Epistles, and abounds in the one before us. (See above, Art. 183.)

3. We find in this Epistle several instances of a species of digression peculiar to St. Paul, which Paley terms *going off at a word*. (See above, Art. 183.)

4. Paley asserts that the present Epistle was not written to the Church at Ephesus, but to the Laodiceans. He argues from the absence of all allusions to St. Paul's preaching at Ephesus in this Epistle; and from the expression in i. 15, *after I heard of your faith*, which, in his opinion, implies that St. Paul was not personally acquainted with the persons to whom the Epistle is addressed. He thinks it probable that it is actually the Epistle to the Laodiceans referred to in Col. iv. 16. The question has already been discussed in Art. 220; the signification of the passage in the Colossians will be examined in our notes on that Epistle.

5. (vi. 20.) *For which I am an ambassador in bonds* (ἐν ἀλύσει). In Acts xxviii. we are informed that St. Paul, on his arrival at Rome, was suffered to dwell by himself with a soldier that kept him. Amongst the Romans, the prisoner was bound to the soldier by a single chain. The word ἀλυσις is nowhere used in the singular number to express any other kind of custody. When the prisoner's hands or feet were bound together, the word was δεσμοί, *bonds*, as in Acts xxvi. 29. When the prisoner was confined between two soldiers, two chains were employed, as in the case of Peter (Acts xii. 6), where the plural ἀλύσεις is found.

Sect. 9.—THE EPISTLE TO THE COLOSSIANS.

225. Origin and state of the Church at Colossæ, and design of the present Epistle.

Colossæ was a town in Phrygia not far distant from Laodicea. Many of the most ancient mss. have Colassæ, and this form is supported also by several vss. and Fathers. Both forms are found in classical writers, but on coins we find the form Colossæ, not Colassæ. Davidson infers that Colossæ was the right and original appellation, Colassæ the name popularly known. Lachmann, Tischendorf, Alford, Scrivener, &c., adopt the form Colassæ.

It is very uncertain when and by whom the Church at Colossæ was founded. Some think that it was founded by St. Paul himself, who travelled twice through Phrygia (Acts xvi. 6; xviii. 23); and they bring forward in support of this view several passages of the Epistle, in which St. Paul addresses the Colossians as converts, disciples, and friends (see i. 6, 8, 23; ii. 5—7, &c.). They also argue from the Epistle to Philemon, that he, who was certainly a Colossian, had been converted by St. Paul at Colossæ. Most commentators, however, think that the Apostle had never been at Colossæ when he wrote the Epistle, and observe that we do not find throughout this Epistle a single allusion to the fact of his having founded the Church himself, as we do in Gal. i. 6; 1 Cor. iii. 1, 10; that it is very possible that he may have passed twice through Phrygia without visiting Colossæ and Laodicea, as his route from Lystra to Troas (Acts xvi. 1) would naturally lie to the northward of these cities; and that Philemon may have been converted by St. Paul at Ephesus or some other place, and have returned afterwards to Colossæ. The words in ii. 1, 2, have been urged with equal confidence in favour of both hypotheses. If we adopt the generally received opinion that St. Paul had never been at Colossæ, it is still a question of doubt who was the actual founder of that Church. Some say Epaphras, others Timothy. The first is called a *faithful minister of Christ for you* (i.e. the Colossians), i. 7; the name of the second is joined with St. Paul's in the introductory salutation (i. 1).

Epaphras, who is called by the Apostle *my fellow-prisoner* in Philemon 23, is styled *one of you* in Col. iv. 12, and is represented in iv. 12, 13, as taking a special interest in the welfare of the inhabitants of Colossæ, Laodicea, and Hiera-

polis. Some identify him with the Philippian Epaphroditus (Phil. ii. 26); but it is more probable that they were different persons.

It appears from the Epistle that the Colossians were in danger of being perverted by false teachers who had disseminated erroneous notions concerning the worship of angels, self-mortification, and the duty of observing the Jewish festivals and sabbaths. The doctrines which St. Paul reproves were those which were held by the Jewish sect of the Essenes, and which were afterwards more fully developed by the early Gnostics. Epaphras had lately arrived at Rome, and had communicated to St. Paul the unwelcome tidings of this incipient heresy. St. Paul accordingly sent the present Epistle by Tychicus and Onesimus to confirm the Colossians in the true faith, and to warn them against the errors of the false teachers.

226. Time and place. These have already been considered in the notes on the Epistle to the Ephesians.

227. Authorship and integrity. These have never been disputed by any sound critic. The Epistle is alluded to by Justin Martyr and Theophilus of Antioch, and is expressly quoted by Irenæus, Clemens Alexandrinus, and Tertullian. Some of the German critics have indeed advanced the theory that it is a forgery composed out of materials furnished by the Epistle to the Ephesians; but as Davidson justly observes, it is not likely that this theory will be adopted by any one in this country. The connection between the two Epistles has already been considered in the notes on the preceding Epistle. (See Arts. 221 and 224.) There is scarcely a single topic in the Epistle to the Ephesians which is not also to be found in that to the Colossians; but on the other hand, the section in the Epistle to the Colossians relating to the false teachers (ii. 8—23) has no parallel in the Epistle to the Ephesians.

228. Contents. Introductory salutation . . . i.	1, 2
St. Paul thanks God for the faith and love of the Colossians, and assures them that he prays daily that they may grow in grace	3—14
Describes the dignity of Christ, who reconcileth all things unto himself	15—20
The Colossians included, if they remain steadfast in the faith	21—23
He then expresses his joy and zeal in discharging the duties of his ministry	24 to end

And his concern for them and the Laodiceans, and as many as had not seen his face	ii.	1—7
Cautions them against false philosophy, legal observances, angel-worship, and self-mortification.	ii.	8 to end
Exhorts them to various Christian virtues	iii.	1—17
Adds precepts concerning certain social duties		18—iv. 1
Exhorts them to prayer, and desires their prayers for himself	iv.	2—4
Exhorts them to walk wisely towards the unconverted		5, 6
Refers them to Tychicus and Onesimus for information concerning his own condition		7—9
And concludes with personal salutations, an injunction to forward the Epistle to Laodicea, and to read the Epistle from Laodicea; and a benediction		10 to end

a. (i. 15.) *πρωτόκοκος πάσης κτίσεως*, A.V. *the first-born of every creature*. Alford and Conybeare render the words by, *the first-born of all creation*. Wordsworth and Browne prefer, *begotten before every creature*, i.e. begotten before any created being had existence. (See Wordsworth's *Greek Testament*, and Browne *On the Thirty-nine Articles*.)

b. (i. 19.) It is not clear what is the nominative to *εὐδόκησε*: some suppose *ὁ Πατήρ*, some *Χριστός*, some *Θεός*, and others *τὸ Παύρωμα*. The verse may therefore signify,

1. God the Father was pleased that.
2. God the Son was pleased that.
3. God (i.e. the three Persons of the Trinity) was pleased that.
4. All the fulness (of the Godhead) was pleased to dwell in him.

c. (ii. 14.) *The handwriting of ordinances which was against us* (*τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν*); *χειρόγραφον* = a note of hand, or bond, given by a debtor to his creditor. The expression is rendered by Bp. Middleton, *the bond together with all its covenants*, *τοῖς δόγμασιν* being governed by *σὺν* understood. This ellipsis of *σὺν* occurs in classical authors; but (according to Bloomfield) is unexampled in the N. T. Some render *καθ' ἡμῶν with respect to us*, but it is generally admitted that it means *against us*. Wordsworth interprets the passage, *the handwriting that was against us in its (δόγματα, that is, its) positive decrees and ordinances*. Others render it, *the handwriting against us consisting of ordinances*. The parallel passage in Eph. ii. 15 has *τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι*, *the law of commandments* (contained) *in ordinances*. Wordsworth observes that *δόγματα* does not mean *all* the decrees of the Mosaic law. The word properly signifies such decrees as have no force before their promulgation, and refers to the ceremonial, not the moral law.

The words *ὃ ἦν ὑπεραντίον ἡμῖν* and *ἤρκεν ἐκ τοῦ μέσου*, seem meant to explain *καθ' ἡμῶν* and *ἐξαλείψας*.

Having nailed it to his cross. There is an allusion here to the ancient custom of annulling a bond by driving a nail through it.

d. (ii. 15.) Ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἰδειγμάτισεν ἐν παρῳσσίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ, A.V. *Having spoiled principalities and powers, he made a show of them openly.* Wordsworth and Ellicott observe that ἀπεκδυσάμενος is in the middle voice, and take τὰς ἀρχὰς after ἰδειγμάτισε, *having stripped himself* (of his flesh by death) *he openly made a show of principalities and powers.*

e. (ii. 18.) καταβραβεύεω (see above, Arts. 30, 183) θέλων ἐν ταπεινοφροσύνῃ, A.V. *in a voluntary humility, i.e. finding pleasure in self-abasement.* Conybeare takes θέλων with καταβραβεύεω, *let no one cheat you of your prize, though he wishes it.*

f. (ii. 20—23.) It would occupy too much space to attempt any explanation of this exceedingly difficult passage. We must therefore refer our readers to the works of Ellicott, Alford, and other commentators. Conybeare translates, *Why do you submit yourselves to decrees* ('hold not, taste not, touch not,' forbidding the use of things, which are all made to be consumed in the using,) *founded on the precepts and doctrines of men? For these precepts, though they have a show of wisdom, in a self-chosen worship, and in humiliation, are of no value to check the indulgence of fleshly passions.*

g. (iv. 16.) *And that ye likewise read the epistle from Laodicea.* Some suppose that these words refer to a lost epistle of St. Paul to the Laodiceans; others think that they refer to the Epistle to the Ephesians, a copy of which (if not the original itself) was carried by Tychicus to Laodicea, and thence to Colossæ. (See Art. 97 b.)

229. Undesigned coincidences.

1. In the Epistles written from Rome during his first imprisonment, and more particularly in those to the Colossians and Ephesians, St. Paul attributes his imprisonment not to his preaching of Christianity, but to his asserting the right of the Gentiles to be admitted into it without conforming themselves to the Jewish law. Thus in Col. i. 24 we read, (I Paul) *who now rejoice in my sufferings for you, i.e. for those whom he had never seen; and in Eph. iii. 1, I Paul, the prisoner of Jesus Christ for you Gentiles.* Again, in Col. iv. 3, the Apostle speaks of *the mystery of Christ, for which I am also in bonds*, and from Eph. iii. 4—6 we learn that this *mystery of Christ* was the doctrine of the admission of the Gentiles to an equality with the Jews.

Now in the Acts we find that when the Asiatic Jews raised the tumult against Paul, which ultimately led to his

had been converted by the Apostle to the Christian faith. Onesimus, after his conversion, stayed for some time with the Apostle, serving him with the utmost zeal and affection; and would have been employed by him at Rome in the service of the Gospel if he had not been unwilling to violate the rights of Philemon, by acting in this matter without his consent (13, 14). Accordingly, St. Paul sent Onesimus back with the present Epistle, wherein the Apostle requests Philemon to forgive him, and offers to reimburse any loss which may have occurred by his running away. From ver. 18 some conclude that Onesimus had robbed his master, but this is uncertain. Ecclesiastical tradition (*Constitut. Apostol.*) asserts that he afterwards became bishop of Beroëa, in Macedonia, and was martyred at Rome. No dependence can be placed upon this tradition.

231. Time and place. See notes on the Epistle to the Ephesians (Art. 221).

232. Authorship. From the brevity of the Epistle we cannot expect to find it quoted by the Fathers so frequently as the rest of the Pauline Epistles; it is however expressly spoken of by Tertullian, it is quoted by Origen, is included in the Canon of Muratori, is contained in the Peshito (or old Syriac version), is reckoned among the *homologoumena* by Eusebius, and has been unanimously received as a genuine production of St. Paul by all modern critics, with the exception of a few German Neologians.

The Canon of Muratori is a fragment containing a catalogue of the books of the N. T. which the writer received as canonical. It is in Latin, but some think that it is a translation from some Greek work. The most probable date is 170 A.D. It has been named after Muratori, who was the first to publish it. This catalogue contains all the books of the N. T. which we receive as canonical, with the exception of the Epistle to the Hebrews, the Epistle of St. James, the two Epistles of St. Peter, and (perhaps) the Third Epistle of St. John.

233. Contents. Introductory salutation . . .	1—3
St. Paul thanks God for the account which he had	
heard of Philemon's faith and love . . .	4—7
Desires him to forgive Onesimus . . .	8—21
To provide a lodging for himself . . .	22
And concludes with salutations, and a benediction . . .	23 to end

234. Undesigned coincidences.

1. See the fourth undesigned coincidence in the Epistle to the Colossians.

2. a. (10—12.) *My son Onesimus whom I have sent again.*

We find from Col. iv. 7—9 that Onesimus was sent at that time to Colossæ.

b. Whom I have begotten in my bonds. St. Paul mentions *his bonds* in Col. iv. 3.

c. (22.) St. Paul bids Philemon prepare a lodging for him. This agrees with the expectation of a speedy deliverance expressed in another Epistle written during the same imprisonment; *but I trust in the Lord that I myself shall come shortly* (Phil. ii. 24).

d. The Epistles to Philemon and the Colossians were written at the same time, and sent by the same messenger, and it may therefore be expected that the same or nearly the same persons would join with St. Paul in the salutations of both Epistles. Accordingly we find the names of Aristarchus, Marcus, Epaphras, Luke, and Demas in both. Timothy is joined with St. Paul in the superscription of both; but Tychicus, who accompanied the Epistle to Colossæ, where he would necessarily see Philemon, does not salute him. There is however one diversity in the two catalogues, which shows that one was not borrowed from the other. Aristarchus is called by St. Paul *his fellow-prisoner* in the Epistle to the Colossians; in that to Philemon, Aristarchus is mentioned without any addition, and the title of *fellow-prisoner* is given to Epaphras.

3. (4, 5.) I thank my God . . . hearing of thy love and faith. This is the form of speech used by St. Paul to those Churches which he had not visited. (See Rom. i. 8; Col. i. 3, 4.) Yet it appears from Philem. 19, that Philemon had been converted by St. Paul himself. We have already seen that Philemon was an inhabitant of Colossæ, where he was residing when the Epistle was written, and therefore, although St. Paul had been the immediate instrument of Philemon's conversion, yet his faith and conduct afterwards could be known to the Apostle only by fame and reputation.

4. The tenderness and delicacy of this Epistle have long been admired. Without laying aside the Apostolic character, the author softens the imperative style of his address by mixing it with every sentiment and consideration that could move the heart of his correspondent. He alludes to his age and bonds, to the affection which he entertained towards Onesimus on account of his conversion and his services, and to the obligation under which he had laid Philemon by bringing him to the knowledge of Jesus Christ; but he trusts to his gratitude and attachment only for the perfor-

mance of all that he requested, and more. St. Paul's discourse at Miletus (Acts xx.), his speech before Agrippa (Acts xxvi.), his Epistle to the Romans, that to the Galatians (iv. 11—20), to the Philippians (i. 29—ii. 2), the second to the Corinthians (vi. 1—13), and indeed some part or other of almost every Epistle, exhibit examples of a similar application to the feelings and affections of the persons whom he addresses. And it is observable, that these pathetic effusions, drawn for the most part from his own sufferings and situation, usually precede a command, soften a rebuke, or mitigate the harshness of some disagreeable truth.

Sect. 11.—THE EPISTLE TO THE PHILIPPIANS.

235. *Origin and state of the Church at Philippi.*

Philippi was a city of Macedonia, so called from Philip, king of Macedon, who repaired and enlarged it. A celebrated battle was fought in its vicinity between Brutus and Cassius, and Antony and Augustus. After this battle it was elevated to the rank of a Roman colony by Augustus.

In Acts xvi. 12 it is called *πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία*, A. V. *the chief city of that part of Macedonia, and a colony*. The meaning of these words has been much disputed. (1) Some render *πρώτη πόλις*, *the chief city*, as the A. V. To this explanation it has been objected that Thessalonica was the chief city of the whole province, and Amphipolis of that division of it (namely, Macedonia prima) to which Philippi belonged. (2) Others think that the words should be translated *the first city*, i. e. the first city on St. Paul's route. But the first city was Neapolis. Alford however maintains that Neapolis properly belonged to Thrace, and renders *the first Macedonian city of the district*. (3) Some join *πόλις* with *κολωνία*, and render *the first city which was a colony*; (4) others, *the chief colonial city*. (5) Others again observe that the title *πρώτη* (primaria) was assigned to certain cities of Asia Minor under the Romans, and render *a principal city*; (6) and lastly, Wordsworth thinks that *μέρις* means *frontier*, or *border-land*, namely, the border-land by which Macedonia was divided from Thrace, and of which Philippi was the chief city. He therefore renders *the chief city of the border-land of Macedonia*.

Philippi was visited by St. Paul in his second missionary journey, A. D. 51, and was the first European city in which he planted the Gospel. An account of the Apostle's labours in the cause of the Gospel, and the scourging and imprisonment which he suffered, will be found in Acts xvi. St. Paul

again visited Philippi in his third journey, A.D. 57, but in Acts xx. 6, where that visit is recorded, no particulars are given. But we find from the Epistles, that of all the Churches founded by the Apostle, the one at Philippi entertained the greatest affection for him, since its members sent money to him twice during his residence at Thessalonica, again when he was preaching at Corinth (Phil. iv. 15, 16; 2 Cor. xi. 9), and again during his imprisonment at Rome (Phil. iv. 14—18).

The Church at Philippi appears to have consisted principally of Gentile Christians, and we may infer from 2 Cor. viii. 1, 2, where he speaks of their *deep poverty*, that the members of that Church were not persons of affluence or importance.

236. Time and place. From several passages in the Epistle, it is evident that St. Paul was a prisoner at the time of writing it; and from the mention of *the house of Cæsar* (iv. 22), as well as from the considerations urged in the notes on the Epistle to the Ephesians (Art. 221), it is also evident that it was written during the Apostle's imprisonment at Rome, not Cæsarea. We find also from ii. 24 that he was in expectation of a speedy release; and we may infer from i. 12—14 that he had resided in Rome for some time, so that the good fruit of his ministry had become apparent. Moreover, the names of several persons who were with him when he wrote the Epistles to the Ephesians, Colossians, and Philemon are not mentioned in the salutations; whence we may conclude that they had left him, and that the present was written after the above-mentioned Epistles, towards the close of his first imprisonment at Rome, A.D. 62 or 63.

237. Authorship. This has never been disputed, except by a few of the German Neologians. The Epistle is quoted expressly by Polycarp, Irenæus, Clemens Alexandrinus, Tertullian, and other Fathers.

238. Design. It appears from the Epistle (ii. 25—30) that the Philippians had sent Epaphroditus to St. Paul during his imprisonment at Rome with a pecuniary contribution. Epaphroditus had been seized with a dangerous illness, produced either by the perils and fatigues of his journey, or his exertions in preaching the Gospel and ministering to the Apostle, and the news of this illness had reached the Philippians, and rendered him exceedingly anxious to return. On his recovery, therefore, he was sent back to Philippi with the present Epistle, in which the

Apostle thanks the Philippians for their kindness, and encourages them to continue steadfast in the faith, and to exercise every Christian virtue; at the same time warning them against the possible intrusion of Judaizing teachers, and earnestly exhorting them to unity and lowliness of mind.

The present contains less of censure and more of praise than any other of the Pauline Epistles. Its general character is that of unqualified commendation: the only blemish that can be traced in the Philippian Church is a tendency to vainglory, which led to disputes between the members. Accordingly we find several earnest exhortations to unity; and the names of two women who were at variance are mentioned in iv. 2.

239. Contents. Introductory salutation	i.	1, 2
St. Paul expresses his gratitude to God on behalf of the Philippians, and prays that they may increase in grace		3—11
Inform them that his sufferings had tended to the advancement of the Gospel		12—19
That he is ready to glorify Christ either by his life or death		20—26
And exhorts them to unity and fortitude		27 to end
He then again exhorts them to unity	ii.	1, 2
To humbleness of mind by the example of Christ's humility and exaltation		3—11
And to work out their own salvation with fear and trembling		12—18
He commends to them Timothy and Epaphroditus		19 to end
Warns them against Judaizing teachers	iii.	
Beseeches Evodia and Syntyche to be reconciled	iv.	1—3
Adds a few general precepts		4—9
Thanks them for their liberality		10—20
And concludes with salutations, and a benediction		21 to end

a. (i. 1.) *With the bishops* (ἐπισκόποις) *and deacons.* Theodoret says that in the Apostolic age the terms ἐπίσκοπος and πρεσβύτερος were synonymous, and that the persons who in his time were called ἐπίσκοποι were then called ἀπόστολοι. But in course of time the term ἀπόστολος was confined to those sent by Christ, and the title ἐπίσκοπος was given to those who had formerly been called *Apostles*.

b. (i. 22.) *But if I live* (τὸ ζῆν) *in the flesh, this is the fruit of my labour; yet what I shall choose I wot not, A.V.* This translation is scarcely intelligible. The verse is rendered by some, *But if life in the flesh, (if) this (I say) is the fruit of my labour, I know not even what I should choose.* Conybeare renders, *But whether*

this life in the flesh shall be the fruit of my labour, and what I should choose, I know not.

c. (ii. 6—9.) *Who (i.e. Christ) being in the form of God, thought it not robbery (ἀρπαγμὸν) to be equal with God, but made himself of no reputation (ἐκένωσε), and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even (δὲ) the death of the cross; Wherefore God also hath highly exalted him.* This passage has often been appealed to as a convincing proof of the divinity of our blessed Lord. (See Browne, *On the Thirty-nine Articles*, who satisfactorily demonstrates the absurdity of the Socinian interpretation.)

Many commentators understand the clause οὐχ ἀρπαγμὸν ἡγήσατο differently from the A.V., and render ἀρπαγμὸν not robbery, but a thing to be seized at. The explanation given by Theodoret, and adopted by Bp. Middleton, and many other modern critics, is that Christ being by nature God, *did not think it a great prize to be equal with God; i.e. did not pique himself upon this his dignity, but renounced his high station, and assumed the form of man.* Conybeare's interpretation is, that our Lord *did not think equality with God a thing to be seized at; i.e. did not think fit to claim equality with God, until he had accomplished his mission.*

d. (ii. 30.) *Not regarding (παραβουλεύσάμενος, literally, consulting ill for) his life.*

κ, Α, Β, Δ, and most of the uncials have παραβολεύσάμενος, and this reading is adopted by Wordsworth, Alford, Ellicott, and other recent editors; the meaning of the word is, *having hazarded his life.*

240. Undesigned coincidences.

1. When a transaction is referred to in such a manner as that the reference is easily understood by those who are acquainted with the fact, but is obscure or imperfect, or requires a comparison of different parts in order to be made clear to other readers, the transaction so referred to is probably real, because, had it been fictitious, the writer would have set forth his story more fully and plainly. This observation applies to the account (given in this Epistle) of Epaphroditus, of his journey to Rome, and of the business which brought him thither.

2. In the account of Epaphroditus's recovery from sickness, it is plainly spoken of as a natural event. Forgery, upon such an occasion, would not have spared a miracle.

This instance, with one in the Second Epistle to Timothy, *Trophimus have I left at Miletum, sick*, shows that the power of working miracles only visited the Apostles occasionally, and did not at all depend upon their own will.

3. a. (iv. 15, 16.) *Now ye Philippians know that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only. For even (ὅτι καὶ) in Thessalonica ye sent once and again unto my necessity.*

Paley renders ὅτι καὶ *and that also*, not *for even*, as the A.V. does, and he supposes that the Apostle refers to two distinct donations (ὑπαξ καὶ δις), one at Thessalonica, the other after his departure from Macedonia (ὅτε ἐξῆλθον ἀπὸ Μακεδονίας). He compares with this exposition of the passage 2 Cor. xi. 8, 9, *When I was present with you and wanted, I was chargeable to no man; for that which was lacking in me, the brethren which came from Macedonia supplied.*

The history informs us that St. Paul visited Achaia soon after leaving Macedonia. The passage quoted from the second of Corinthians proves that in Achaia he accepted no pecuniary assistance from the converts of that country, but that his wants were supplied by the Macedonian Christians. And, lastly, it appears from the passage quoted from the present Epistle, that the brethren of Philippi, a city of Macedonia, sent him a donation when he was come out of Macedonia, i.e. when he was in Achaia.

b. *In the beginning of the gospel.* This phrase is naturally explained to signify the first preaching of the Gospel in Macedonia. Now the succours referred to in the second of Corinthians were certainly received by him during his first visit to Greece. The dates assigned to the donation in the two Epistles agree.

c. The words, *in the beginning of the gospel*, seem to imply that the Gospel had been preached at Philippi more than once. Accordingly, from Acts xvi. and xx. we learn that St. Paul had been twice in Macedonia, and each time at Philippi.

4. From the salutation at the commencement of the Epistle, and also from ii. 19, we may infer that Timothy had been long with St. Paul at Philippi. In the account given in the history of the Apostle's labours and persecutions at Philippi there is no mention of Timothy, but we find from xvi. 1 that Timothy joined Paul at Derbe, i.e. before his visit to Philippi, and was with him at Beroea, i.e. soon after his departure from Philippi, whence it is highly probable that they were together at Philippi.

5. Our Epistle purports to have been written near the conclusion of St. Paul's imprisonment at Rome, and after a residence in that city of considerable duration. Epaphro-

ditus had been sent from Philippi to Rome, and had been sick; the Philippians had heard of his sickness, and he had received intelligence of their great grief on his account. The passing and repassing of these advices must have occupied a large portion of time. Now the conclusion of the history informs us that St. Paul's imprisonment at Rome lasted *two whole years at the very least*.

6. (i. 23.) *For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.* Compare 2 Cor. v. 8, *We are confident and willing rather to be absent from the body, and to be present with the Lord.* The sameness of sentiment in the two quotations is obvious, and the sentiment is in both cases preceded by the contemplation of imminent personal danger. When the Epistle to the Philippians was written, the author was a prisoner at Rome, expecting his trial. When the Second Epistle to the Corinthians was written, he had lately escaped a danger in which he had given himself over for lost.

7. (i. 29, 30.) *Unto you it is given to suffer for his (i.e. Christ's) sake, having the same conflict which ye saw in me, and now hear to be in me.*

In Acts xvi. we find a detailed account of the persecution which St. Paul underwent at Philippi; and the passage quoted from the Epistle confirms this account, and is so far an evidence of the general fidelity of the historian.

Sect. 12.—THE EPISTLE TO THE HEBREWS.

241. Authorship. The authorship of this Epistle has been a disputed point amongst learned and pious Christians, both in recent times and in the early ages of the Church. The different opinions on the subject may be divided into three principal hypotheses.

First, that it was not written by St. Paul, but by some writer of the Apostolic age; namely, by Barnabas, Clements, Luke, Silas, or Apollos.

Secondly, that it was written by St. Paul, equally with the other Pauline Epistles.

Thirdly, that it was composed by St. Paul, and comes to us with the sanction of his authority; but that Luke or Clement, or some other one of his disciples had a part in putting the thoughts and words of the Apostle into their present form.

1. *a.* Tertullian expressly ascribes it to Barnabas. In favour of this opinion it is urged, that Barnabas was a

Levite, and as such, accurately acquainted with the temple worship; that he was probably educated at Alexandria, which agrees with the Alexandrian character of the Epistle; that he was acquainted with Timothy, and would naturally call him *our brother Timothy* (xiii. 23); and that the Epistle differs in many respects from the others ascribed to St. Paul. The objection that it is totally unlike the Epistle ascribed to Barnabas need not be taken into account, as that is probably spurious; but our readers will probably admit that some of these internal arguments are equally applicable to any other companion of St. Paul, who was of Jewish origin, and that all of them are consistent with the third hypothesis.

b. Luther and others ascribe the Epistle to Apollos. There is no external evidence in favour of this view; and the internal arguments are similar to those which have been urged in favour of Barnabas.

c. Some have ascribed it to Clement of Rome. This opinion is mentioned by Jerome as held by many in his time; and, earlier still, by Origen. But it was not held by these Fathers themselves. Jerome appears to have believed that the Epistle was written by St. Paul, and Origen seems to have inclined to the third hypothesis.

Those who advocate this opinion bring forward the numerous correspondences which exist between our Epistle and Clement's Epistle to the Corinthians. But these only show that he borrowed from our Epistle; the general style and character of the two writings are essentially different. The Jewish tone of the present Epistle is of itself a sufficient proof that it was not written by Clement.

d. The same objection applies to the opinion that it was written by Luke. The similarity between our Epistle and the latter half of the Acts may be accounted for by the close intimacy subsisting between him and St. Paul. But the difference between the two writings is more perceptible than the resemblance. This opinion, however, like the former one, was held by some in the time of Origen, and is also mentioned by Jerome.

e. Some maintain that it was written by Silas; but no external evidence can be adduced in favour of this opinion, which has been advocated only by two or three of the German critics.

2. The second hypothesis is that the Epistle was written entirely by St. Paul himself.

External evidence. The most ancient mss. place it among

the Pauline Epistles, and not after them as the A. V. Clement of Rome quotes it repeatedly, although he does not say that it was written by St. Paul. It is asserted that Pantenus, Clemens Alexandrinus, Origen, and all the Alexandrian Fathers received it as the production of the Apostle, and that this opinion was held generally by the Eastern Churches, and from the beginning of the fifth century was adopted by the Western Churches also.

St. Peter, in his Second Epistle (iii. 16), is supposed to quote this Epistle as the production of St. Paul. If this were the case it would be perfectly conclusive; but the reading of the passage is doubtful, and therefore this argument cannot be insisted upon. (See notes on 2 Peter.)

Internal evidence. The general plan is the same as in St. Paul's acknowledged Epistles, and it concludes with the usual benediction; the doctrinal statements agree with those in his known writings; and the phraseology and diction are essentially Pauline. Thus ἀνυπότακτος, ἀπόλαυσις, ἀφιλάργυρος, νεκρώ, &c., occur in this and the other Pauline Epistles, but nowhere else in the N. T.; and several instances of *going off at a word* (iii. 2; xii. 5, 18, 19, &c.; see above, Art. 183), and *agonistic expressions* may be found in it (see above, Art. 183). The way in which Timothy is mentioned in xiii. 23, has also been pressed into the service; but the expression is equally suitable to others among the reputed authors of the Epistle.

Several *objections* have been urged against this hypothesis.

a. The Fathers of the Western Church, until the fourth century, denied that it was written by St. Paul. The Pauline authorship of the Epistle was disowned by Irenæus, Tertullian, Caius, Hippolytus, and Cyprian; and it is not enumerated among the Pauline Epistles in the Canon of Muratori.

b. Clemens Alexandrinus supposed that it was originally written by St. Paul in Hebrew, and translated into Greek by Luke, and Origen thought that the sentiments or ideas belonged to the Apostle, the phraseology to Clement or Luke.

c. The rhetorical character of the writing is unlike that of St. Paul's acknowledged Epistles; there are many points of difference in the diction and phraseology; and quotations from the Old Testament are not introduced with the same formulæ.

d. In ii. 3 the writer classes himself among those who

had received the Gospel from Christ's original disciples, whereas St. Paul in his acknowledged Epistles always insists on his independence of the other Apostles. To this Whitby answers that in the above passage the Apostle divests himself of his own personal individuality, and identifies himself with the persons whom he addresses. Others, however, maintain that St. Paul does not insist upon his Apostolic authority when writing to the Hebrews, because he was the Apostle, not of the Hebrews, but of the Gentiles.

e. The name of St. Paul does not appear in the commencement of the Epistle, and the persons to whom it is addressed are not specified, as in his other Epistles. This objection, as well as the former one, has been answered by supposing that he does not insist upon his Apostolic authority with the Hebrews, to whom the present Epistle was written.

3. Some sound divines, who lay much stress upon these objections, adopt the third hypothesis; namely, that the sentiments and ideas of the Epistle belong to St. Paul, but that Clement or (more probably) Luke, wrote them down in the form which they now possess, with the sanction and under the direction of the Apostle. This appears to have been the opinion of Clemens Alexandrinus, Origen, and others among the early Fathers; but we cannot now ascertain how far the language and style of the Epistle are due to the translator or transcriber, whoever he may have been.

242. **Canonicity.** Whichever of the above hypotheses we may adopt, the inspiration of the Epistle is indisputable. It is repeatedly quoted by Clemens Romanus, who styles it *scripture*; it is quoted by Justin Martyr; Clemens Alexandrinus and Origen ascribe it to St. Paul, although they attribute the style and language to Luke or some other interpreter; it is included in the Peshito, and (perhaps) the Old Latin vs.; it was received as canonical by the Eastern Churches from the very first, and towards the close of the fourth century was generally admitted into the canon by the Latin Church also. In one passage of Eusebius it is classed amongst the *homologoumena*, in another amongst the *antilegomena*; but he frequently quotes it, attributing it to St. Paul without the least hint of any doubt about its authorship. In the fifth century it was firmly established among the canonical books of the N. T.

243. **To whom written, and in what language.** The

numerous allusions to the Temple worship, and the general tenor of the Epistle, show that it was addressed to Hebrew Christians alone. It is however disputed whether it was written to Jewish believers generally, or only to the Jewish Christians of some particular city or country.

The most general opinion is, that it was written either to the Jewish Christians of some Church in Palestine, or to those in Palestine generally. This view has been adopted by the majority both of ancient and modern critics; it is favoured by the title, *To the Hebrews*, a term which was generally understood to refer only to those Jews who spoke the Hebrew language; and it is confirmed by the consideration that no Church out of Palestine could have consisted almost exclusively of Jewish converts. It is generally admitted that the Epistle was written in Greek. Some of the Fathers and a few modern critics suppose that it was written in Aramæan or later Hebrew. But the style of the Epistle throughout shows that it is not a translation; the author quotes the Septuagint Version even where it differs from the Hebrew text; he interprets Hebrew names; and uses Greek compounds, such as *πολυμερῶς*, *εὐπερίστατος*, which could only be expressed in Aramæan by a circumlocution.

244. Time and place. The Epistle was written before the destruction of Jerusalem, for the Temple is mentioned as then standing, and the Levitical worship still continued (viii. 4; x. 11, &c.). If we adopt the hypothesis that it was written by Clemens Romanus, Barnabas, or Apollos, the Epistle furnishes us with no further indication of its date. But we have shown that there are good reasons for supposing that the substance, if not the language of the Epistle, is St. Paul's. If this supposition be correct, the author was not a prisoner when he wrote it, for it contains no mention of his bonds. He had been at Rome, *for they of (ἀπὸ) Italy* send salutations to the persons to whom it was written (xiii. 24). He was expecting Timothy, who had been imprisoned, but was now set at liberty; and intended to come with him to Palestine shortly (xiii. 23). Hence we may conclude that it was written soon after the conclusion of the Apostle's first imprisonment at Rome, A.D. 63. It is not probable that the words *οἱ ἀπὸ τῆς Ἰταλίας* would have been employed by the writer if he had been in Italy, and we may therefore infer that he had left that country when he wrote the Epistle; but we have no means of ascertaining where he was.

245. Design. The design of the Epistle is to establish

the great doctrine of our Lord's divinity, and to show the superiority of the Christian over the Mosaic dispensation. A variety of admonitions and exhortations are added in the concluding chapters.

246. Contents. Christ is superior to angels . . . i.	
Therefore we ought to be obedient to him . . . ii.	1—4
He is superior to angels, notwithstanding his humiliation unto death	5—14
Which was necessary for our redemption.	14 to end
He is superior to Moses iii.	1—6
Therefore the Jews ought not to follow the example of their unbelieving forefathers	7—iv. 13
He is a true high-priest, after the order of Melchisedek	iv. 14—v. 10
The readers are admonished for slowness of understanding	v. 10 to end
Exhorted not to fall back from the faith, but to persevere; and encouraged by being reminded of God's promise to Abraham	vi.
Christ's priesthood after the order of Melchisedek is superior to the Levitical priesthood	vii.
He is the mediator of a new Covenant, which is to supersede the old Covenant	viii.
The tabernacle and its furniture described	ix. 1—5
The bloody sacrifices of the Levitical worship are far inferior to the one perfect sacrifice of Christ	ix. 6—x. 18
The readers are exhorted to hold fast the faith	x. 19 to end
Faith is defined, and its fruits are illustrated by examples from the O. T.	xi.
The readers are exhorted to patience	xii. 1—13
To peace and holiness	14—17
The giving of the law at Mount Sinai is compared with the communion of the new covenant	18 to end
The readers are exhorted to various social duties	xiii. 1—6
To follow the examples of their deceased pastors	7, 8
To avoid false doctrines, to bear the reproach of Christ, and give alms	9—16
To obey their pastors, and to pray for the writer	17—19
The Epistle concludes with a prayer for the readers, a promise to come to them, salutations, and a benediction.	20 to end

a. (ii. 16.) *For verily he took not on him (ἐπιλαμβάνεται) the nature of angels.* The passage should be rendered, *he does not assist angels.* ἐπιλαμβάνομαι = to take by the hand, hence to raise up, to assist.

b. (vi. 4—6.) Wordsworth observes on this passage, 'that the impossibility of renewal unto repentance, of which the Apostle

‘speaks, is an impossibility on the part of man, but that nothing is impossible with God.’ See also Browne on the 16th Article.

The followers of Montanus and Novatus appealed to this passage, and to x. 26—31, in support of their opinion that deadly sin after baptism is irremissible; and some suppose that the Latin Church, being unable to find a satisfactory explanation of these passages, got rid of the difficulty by denying the authority of the Epistle. But this, as Davidson has observed, ‘presupposes a facility on the part of the Latin Church, to yield up an Apostolic writing, alike unusual and unprecedented. Catholic Christians did not so easily renounce the authenticity of inspired writings.’

c. (vi. 16—18.) A.V. *An oath for confirmation is to them an end of all strife.* It should be rendered, *the oath is to them an end of all controversy unto confirmation, i. e.* as Conybeare interprets the passage, ‘their oath establishes their word, so that they cannot gainsay it.’

ἐπεσείρευσεν ὄρκῳ, A.V. *confirmed it with an oath*, literally, *interposed with an oath, i. e.* interposed an oath between himself and Abraham. The two immutable things in ver. 18 are God’s promise and his oath.

d. (vii. 1—3.) See above, Art. 50.

e. (ix. 1—5.) A.V. *Then verily the first covenant had;* ἡ πρώτη agrees with *διαθήκη*, referred to in the preceding verse. The Textus Receptus has ἡ πρώτη σκηνή, which must be rendered, *the first tabernacle.* (See Articles 67, 110.) The best mss. omit *σκηνή*.

f. (ix. 16.) See above, Art. 4.

g. (x. 5.) See above, Art. 94 *l.*

247. Undesigned coincidences.

Paley has given no undesigned coincidences from the Epistle to the Hebrews. This omission was probably occasioned by the doubts which have been entertained with respect to its authorship. He has carefully abstained from giving his own opinion on the subject.

Sect. 13.—THE FIRST EPISTLE TO TIMOTHY.

248. Account of Timothy.

Timothy was a native of Lystra (or, as Davidson thinks, of the neighbouring city Derbe), in Lycaonia (Acts xvi. 1). His father was a Greek (*ibid.*), but his mother, Eunice, was a Jewess, as probably was also his grandmother Lois, and by them he was diligently instructed in the Holy Scriptures from his very childhood (2 Tim. i. 5; iii. 15). It is probable that all three were converted to Christianity by St. Paul himself during his first visit to Lystra, since Timothy

is called by the Apostle *my own son in the faith* (1 Tim. i. 2), and at St. Paul's second visit to Lystra was well spoken of by the brethren, not only of that place but of Iconium also (Acts xvi. 2). On this occasion the Apostle selected him to be the companion of his travels, having previously circumcised him to avoid giving offence to the Jews in those parts (xvi. 3); and solemnly ordained him to the ministry by the *laying on of the hands*, not only of himself (2 Tim. i. 6), but also of the presbytery (1 Tim. iv. 14). From this period Timothy is constantly mentioned in the N. T. as accompanying St. Paul in his travels, and conveying the Apostle's instructions to the different Churches. We learn from the Acts that he went with St. Paul to Macedonia, and was left behind at Berea (xvii. 14); from 1 Thess. iii. 1, 2, we find that he was with the Apostle at Athens, and was sent with a message to Thessalonica; and from the Acts again we learn that he rejoined St. Paul at Corinth (xviii. 5). In St. Paul's third journey we find Timothy with the Apostle at Ephesus, whence he was again sent into Macedonia (Acts xix. 22). It is not certain where he rejoined St. Paul, but it is clear that he was with him in Macedonia when the Second Epistle to the Corinthians was written (2 Cor. i. 1); and also at Corinth when the Apostle composed that to the Romans (Rom. xvi. 21); and that he went before St. Paul to Troas, when the Apostle returned to Asia (Acts xx. 4, 5). There is no further mention of Timothy in the Acts, but he was with St. Paul at Rome during the Apostle's first imprisonment in that city, since the Epistles to the Colossians, Philemon, and the Philippians are written in their joint names. It is probable (see the next Article) that it was not until after St. Paul's release from this imprisonment that Timothy was appointed to superintend the Church at Ephesus (1 Tim. i. 3). St. Paul himself proceeded to Macedonia, where he wrote the First Epistle; and afterwards to Rome, where the Second Epistle was written. We do not know whether Timothy ever again saw the face of his beloved master, nor how long he remained at Ephesus, nor the date and manner of his death. Ecclesiastical tradition relates that he was stoned to death at Ephesus, whilst preaching against the worship of Artemis.

249. Time and place. The time when the present Epistle was written is a subject of much dispute. The principal data which we possess for its determination are the following passages in the Epistle itself. (i. 3) *As I besought thee to abide still at Ephesus, when I went into Macedonia;*

and (iii. 14) *These things I write to you, hoping to come to you shortly*. From these passages it appears that when the Epistle was written, Timothy was at Ephesus, and St. Paul had recently left that city to go into Macedonia, and expected to return thither before long.

1. Calvin supposes that the Epistle was written between the two visits to Ephesus recorded in the Acts. But this hypothesis is utterly untenable; for the Apostle did not go from Ephesus into Macedonia after his first visit, but to Cæsarea and Antioch. (See Acts xviii. 22.)

2. A more probable hypothesis is, that the Epistle was written soon after St. Paul's second visit to Ephesus, from some place in Macedonia, A.D. 57. It is urged in favour of this view, that we learn from Acts xx. 1, that the Apostle went into Macedonia immediately after his second visit to Ephesus; and it is contended that Timothy remained only a short time at Ephesus, and then followed St. Paul into Macedonia, so as to join him before the Second Epistle to the Corinthians was written. The principal objections to the hypothesis are, that in the present Epistle the instructions given to Timothy are such as would require from him continuous activity and a lengthened stay; and that the Apostle speaks of his intention to return to Timothy, not of his expectation that Timothy would come to him.

3. A third hypothesis is, that the Epistle was written after the Apostle's release from his first imprisonment at Rome, and before the commencement of his second imprisonment in that city, *i.e.* A.D. 64 or 65.

The advocates of this hypothesis urge that it is perfectly consistent with the passages which we have quoted from the Epistle; that in the Epistles to Philemon and the Philippians St. Paul mentions his intention of visiting Colossæ and Macedonia, and his expectation of being released; that if he visited Colossæ it is likely that he would also visit Ephesus, which was in the vicinity of Colossæ; that the errors condemned in this Epistle are apparently the same as those condemned in the Epistle to the Colossians, and the Epistles of Peter and Jude, which were not written until the latter part of the Apostolic age, to which period we must therefore refer the present Epistle; that these errors had not insinuated themselves into the Ephesian Church in the year 57, as appears from St. Paul's charge to the Ephesian elders (Acts xx. 29), where they are spoken of as yet to come; that we can trace in them the commencement of the Gnostic heresy, which did not break out before the close of the first century; that the development of church

organization described in the Epistle shows that the Church had been long established, and negatives the hypothesis of an early date; and lastly, that the language in this and the other two Pastoral Epistles (*i.e.* that to Titus and the Second to Timothy) is unlike that of St. Paul's other Epistles, and proves that a considerable interval had elapsed between the two classes of writings.

It is objected to this hypothesis, that in the present Epistle St. Paul speaks of Timothy as a very young man, *Let no man despise thy youth* (iv. 12), whereas if the Epistle was not written until after the Apostle's first imprisonment at Rome, Timothy must have been thirty-four or thirty-five. But the word *youth* may be interpreted, not in a literal, but a relative sense, and the passage may only mean that Timothy was younger than those who were generally appointed to such duties.

Another, and a far more formidable objection is grounded on St. Paul's speech to the Ephesian elders in Acts xx., where he says (ver. 25), *I know (oida) that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.* Those who advocate the later date answer, that in this speech St. Paul declared only his own strong persuasion, dictated by his own fears, and not by the suggestion of the Holy Spirit; and the preceding verses (22 and 23) are adduced to prove that he was only partially enlightened with respect to his future labours. (See Davidson's *Introduction*, Alford's *Prolegomena*, Conybeare and Howson's *Life of St. Paul*, &c.)

Dr. Wordsworth suggests that although St. Paul was released from his first imprisonment at Rome, and again went to Asia and Macedonia, he may have done so without revisiting Ephesus; or that if he did, all the persons whom he addressed in Acts xx. 25 may have died before this third visit.

We are left almost entirely to conjecture with respect to the place from which the Epistle was written. Some think that it was written in, others on the way to, Macedonia.

250. Authorship. The Epistle is probably alluded to by Clemens Romanus, Polycarp, and Theophilus of Antioch, and is expressly quoted as the production of St. Paul by Irenæus, Tertullian, Clemens Alexandrinus, and other subsequent Fathers.

Marcion and a few other Gnostics rejected *all* the three Pastoral Epistles, whilst Tatian admitted the Epistle to Titus, but rejected the other two. They are however

included in the Peshito and in the Canon of Muratori (A.D. 170), and are classed among the *homologoumena* by Eusebius.

The genuineness of the Pastoral Epistles has also been denied by several of the recent German critics, who, among other objections, urge that they cannot, on historical grounds, be placed in any portion of St. Paul's life and history; that the organization of the Church described in them is too mature for the Apostolic age; that they allude plainly to the Gnostic heresy, which did not exist until the close of the first century; and that the language is unlike that of the other Pauline Epistles. In answer to these objections we may observe, that we have already shown (Art. 249) to what part of St. Paul's life these Epistles must be referred; that there is nothing in the church organization which might not have been expected in Churches which had existed for at least fifteen years; and that the errors attacked in these Epistles do not coincide with fully developed Gnosticism, but only with the incipient form of that heresy. With respect to the difference of language it cannot be denied that the Pastoral Epistles contain words and phrases which do not occur in the other Epistles ascribed to St. Paul, *e.g.* *ἀπεικός, ἀνεξίκακος, ὑγιής* and its derivatives applied to doctrine, *λογομαχίαι, νεόφυτος, ἐτεροδιδασκαλεῖν, παρακαταθήκη, πιστός ὁ λόγος*, used to introduce a quotation, &c. But this difference may be accounted for by the difference of the parties addressed, and the subjects treated of, as well as by the change of circumstances and the lapse of time.

We have only given a brief summary of the objections which have been urged against the authenticity of these Epistles. For a complete view of the question we must refer our readers to Conybeare and Howson's *Life of St. Paul*, Alford's *Prolegomena*, or Davidson's *Introduction*.

251. Design. The design of the Apostle in writing this Epistle was evidently to instruct Timothy how to govern the Church at Ephesus, and to caution him against the false teachers, who were beginning to corrupt the purity of the Gospel.

252. Contents. Introductory salutation . . . i.	1, 2
St. Paul reminds Timothy of the charge entrusted to him	3, 4
Explains the right use and end of the law	5—11
Speaks of his own calling to be an Apostle	12—17
And exhorts Timothy to discharge his office with a pure faith and good conscience	18 to end
He proceeds to give directions concerning the manner of conducting public worship	ii. 1—8
The dress and behaviour of women	9 to end

And the qualifications of bishops	iii. 1—8
And deacons	9 to end
Predicts the corruptions which should prevail in the Church	iv. 1—5
Instructs Timothy concerning the duties of his ministry	6 to end
Directs him how to reprove the aged and the young . v.	1, 2
How to deal with the widows	3—16
With elders	17—19
And with offenders	20, 21
And warns him against rashness in ordaining others	22 to end
He then treats of the duties of slaves	vi. 1, 2
Condemns trifling controversies and the love of money	3—10
Exhorts Timothy to the practice of every Christian virtue	11—16
Directs him to admonish the rich to be charitable	17—19
Again warns him to keep the faith, and concludes with a benediction	20 to end

a. (i. 4. 5.) *Endless genealogies, i.e.* fanciful speculations concerning the origin of spiritual beings. It is probable that these speculations were afterwards developed into the Gnostic theory of the emanation of *Æons* (compare Tit. iii. 9). Many, however, suppose that the words refer to the genealogies of the Jews. There is another allusion to the incipient form of the Gnostic heresy in vi. 20, where the Apostle speaks of *science falsely so called* (*ψευδωνύμων γνῶσεως*).

A.V. *Rather than godly edifying* (*οικοδομίαν θεοῦ*). Nearly all the mss. and vss. have *οικονομίαν, dispensation*, and this reading has been adopted by almost every recent editor.

b. (i. 18—20.) *The prophecies which went before of thee* (*προαγούσας ἐπὶ σέ*). Hence we may conclude that St. Paul in his ordination of Timothy was guided by the revelation of the Holy Spirit. Compare iv. 14; Acts xiii. 2; and xx. 28. It is highly probable that in the Apostolic age similar revelations were frequently vouchsafed to the Christian Church with respect to the persons who were fit to serve God in the ministry.

Whom I have delivered unto Satan (*παρίδωκα τῷ Σατανᾷ*), e.g. excommunicated. Possibly the sentence of excommunication was passed in this form of words. Conybeare thinks that the expression refers to the doctrine that Satan is the author of bodily disease. (See 1 Cor. v. 5.)

c. (ii. 6.) *Who gave himself a ransom for all, to be testified in due time* (*τὸ μαρτύριον καιροῖς ἰδίαις*).

Bishop Middleton thinks that the clause, *τὸ μαρτύριον καιροῖς ἰδίαις*, ought to be put in a parenthesis, and rendered, *the proof of it in due season*. Bloomfield interprets the clause as follows, 'which (*i.e.* the fact of Christ's having given himself a ransom for all) is the testimony (or doctrine) to be borne witness to (*i.e.* to be set forth and taught) in its due season, namely, that fitted for

its purpose.' Wordsworth renders, *the testimony in his own season*, and says that, 'the Apostle here intimates that the Redemption made by the blood of Christ was the true testimony ' (as opposed to the testimony of the old Covenant) which was 'reserved for its full revelation in its own appointed season.' Ellicott renders it differently; but none of the renderings are perfectly satisfactory, or (we humbly submit) intelligible to the ordinary reader.

d. (iii. 16.) *God (θεός) was manifest (ἐφανερώθη) in the flesh.* ἐφανερώθη ought not to be rendered, *was manifest*, as in the A.V., but *was manifested*. There are three various readings in this passage, θεός, θες, and ὁ. (See Art. 24 d.) The Sinai ms. must now be added to the list of authorities which support the reading ὁς.

e. (v. 24, 25.) Alford thinks that these two verses contain a warning to Timothy to avoid hasty approval or hasty condemnation. The meaning of the passage appears to be, the sins of some are openly manifest before examination, and anticipate the judgment which is passed upon them after examination. So also the good works of some men are openly manifest, and those which are not so (*i.e.* not openly manifest) will come to light when due examination is made.

253. Undesigned coincidences.

Paley commences by stating his reasons for supposing that this Epistle was written from Rome after St. Paul's release from his first imprisonment in that city. A summary of the arguments in favour of this hypothesis has already been given in Art. 249.

1. We have shown that we may reasonably infer from this Epistle that St. Paul visited Ephesus after his release from his first imprisonment at Rome. This inference is corroborated by a passage in the Epistle to the Philippians (ii. 24), where the Apostle states his expectation of coming to them shortly, and by another in the Epistle to Philemon, where St. Paul directs him to prepare a lodging (22).* Philemon was a Colossian; and if St. Paul fulfilled his intention of visiting Colossæ, it is very improbable that he would omit to visit Ephesus, which lay so near to it, and where he had spent three years of his ministry. If he passed from Colossæ to Philippi, or from Philippi to Colossæ, he could hardly avoid taking Ephesus in the way.

2. (v. 9.) *Let not a widow be taken into the number under threescore years old.* It appears from Acts vi., where

* The Epistles to the Philippians and Philemon were written during St. Paul's first imprisonment at Rome

it is stated that *there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration*, that from the first formation of the Christian Church provision was made out of the public funds of the society for the indigent widows who belonged to it.

3. (iii. 2, 3.) *A bishop must be blameless . . . no striker.* This expression proves the antiquity, if not the genuineness, of the Epistle; since it agrees with the infancy of the society, and with no other state of it. After the government of the Church had acquired the dignified form which it soon and naturally assumed, this injunction could have no place.

4. (v. 23.) *Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.* It is not credible that it should come into the head of an impostor to give such a direction as this, so remote from everything of public concern to the religion and the Church. Nothing but reality, that is, the real valetudinary situation of a real person, could have suggested a thought of so domestic a nature.

5. (i. 15, 16.) . . . *Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me Jesus Christ might first show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.* The preceding verses show that St. Paul here refers to his former persecution of the Church and his miraculous conversion. The observation that is raised out of the fact, *For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering*, is a just and solemn reflection arising from the impression which that great event had left upon his memory. The piety, the truth, the benevolence of the thought, ought to protect it from the imputation of imposture. Though we might allow that one of the great masters of ancient tragedy could have given to his scene a sentiment as virtuous and elevated, and at the same time as appropriate as this is; yet to do this in a fictitious production is beyond the reach of the understandings which have been employed upon any fabrications that have come down to us under Christian names.

Sect. 14.—THE EPISTLE TO TITUS.

254. Account of Titus. Titus is not mentioned in the Acts. He is generally supposed to have been a native of Antioch in Syria; and we learn from Gal. ii. 3 that he was a Greek, and that for this reason St. Paul would not allow him to be circumcised. We may infer from the present Epistle (i. 4), where he is called by St. Paul *my own son after the common faith*, that he was converted to Christianity by the Apostle himself. He accompanied Paul and Barnabas to the council at Jerusalem (Gal. ii. 1); and was afterwards employed by the Apostle in missions to Greece. He was sent from Ephesus to Corinth (2 Cor. vii. 6, 7, 13, 14) to observe the state of the Corinthian Church; rejoined St. Paul in Macedonia (2 Cor. vii. 6); and was sent back again to Corinth with the Second Epistle to the Corinthians (2 Cor. viii. 6; xii. 18). He was left by St. Paul in Crete, when the Apostle visited that island after being released from his first imprisonment at Rome (Tit. i. 5); perhaps visited him at Nicopolis (Tit. iii. 12); was with him at Rome in his second imprisonment, and was despatched thence into Dalmatia (2 Tim. iv. 10). We have no certain information concerning his subsequent history; but tradition asserts that he died at Crete at a very advanced age.

255. Time and place. The date of the Epistle depends upon that of St. Paul's visit to Crete mentioned in Tit. i. 5. There is great diversity of opinion on this subject. The only visit of the Apostle to Crete which is recorded in the Acts was when he was being carried as a prisoner to Rome; and from the shortness of his stay in the island, and the fact that there is no mention of his preaching there in the Acts, we may infer that he did not organize the Cretan Church on that occasion. The only possible portions of St. Paul's history to which the visit before mentioned can be referred, are his residence of eighteen months at Corinth, that of three years at Ephesus, and the interval between his two imprisonments at Rome. Of these three periods the last is by far the most probable, as it is the only one of the three that agrees with the Apostle's intention of wintering at Nicopolis (Tit. iii. 12). This view of the date of the Epistle is also strengthened by the great similarity both of matter and phraseology which is observable in the three Pastoral Epistles, and which naturally leads us to conclude that they were written about the same time. We have already stated that the First Epistle to Timothy was probably written A.D. 64 to 66; and the present

Epistle also must be assigned to the same period. (See notes on the First Epistle to Timothy.)

We would however refer our readers to Davidson's *Introduction*, where the arguments for and against the different dates assigned to this Epistle, varying from A.D. 52 to 66, are stated with the writer's usual impartiality. He supposes that St. Paul was never released from his first imprisonment at Rome, and accordingly is inclined to refer the present Epistle to the Apostle's three years' residence at Ephesus. Where this Epistle was written is a matter of mere conjecture. The subscription states that it was written from Nicopolis in Macedonia, but there was no city of that name then existing in Macedonia. The Nicopolis mentioned in iii. 12, was probably Nicopolis in Epirus, near Actium. It was built by Augustus in celebration of his great victory at Actium.

256. State of the Church in Crete, and design of the Epistle. Crete, now Candia, was a large island in the Mediterranean. The Scriptures do not inform us when Christianity was first planted in Crete, but we know from Acts ii. 11 that some Cretans were present at the effusion of the Holy Ghost at the feast of Pentecost, and it is probable that they would on their return make their countrymen acquainted with the glad tidings of the Gospel. Philo informs us that there were many Jews in Crete, and it is very possible that Christianity was not preached to the Gentiles, nor a regular Church organized there, before St. Paul's visit to the island after his release from his first imprisonment at Rome. We learn from the Epistle that the Cretan converts then consisted both of Jews and Gentiles (i. 10); that they still retained their old character for lying and profligacy (i. 12); and that the Cretan Church was much disturbed by Judaizing teachers (i. 14).

The design of the Epistle was to instruct Titus in completing the organization of the Church, which had already been commenced by St. Paul himself (i. 5), and to caution him against the opposition of false teachers.

257. Authorship. The Epistle is probably alluded to by Clemens Romanus and Theophilus of Antioch, and expressly quoted as the production of St. Paul by Irenæus, Clemens Alexandrinus, Tertullian, and other subsequent Fathers.

The arguments in favour of the authenticity of the three Pastoral Epistles, and the objections of the German critics, have already been considered in the notes on the preceding Epistle.

258. Contents. Introductory salutation . . . i.	1—4
St. Paul instructs Titus concerning the ordination of elders	5—9
Cautions him against false teachers	10 to end
Gives him directions with respect to the aged, the young, himself, and slaves (<i>δοῦλοι</i> , A.V. <i>servants</i>) . ii.	
He then enjoins Titus to remind the converts to be submissive to their civil rulers	iii. 1
And gentle towards all men	2—7
To enforce good works, avoid foolish questions, and reject heretics	8—11
Directs him to come to Nicopolis, and to provide for Zenas and Apollos	12—14
And concludes with salutations, and a benediction	15

a. (i. 5—7.) This passage shows that *πρεσβύτερος* and *ἐπίσκοπος* were synonymous terms in the Apostolic age. (See above, Art. 239 a.)

b. (ii. 13.) *The glorious appearing of the great God and our Saviour*, A.V. *τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν*. This is one of the eight texts in which the use of the article has been adduced as a proof of the doctrine of our Lord's divinity. The phrase *Σωτὴρ Ἰησοῦς Χριστός* collectively is not used as a proper name, and the proof is not, therefore, rendered doubtful (as is the case with five of these texts, in which the phrase *Κύριος Ἰησοῦς Χριστός* is used); neither is it liable to the objection that God and our Saviour are spoken of as joint agents. *Ἐπιφάνεια* is employed by St. Paul in five other passages in the Epistles, and in every one of them to describe the manifestation of our Lord. The text must, therefore, be admitted as an indisputable proof of our Lord's divinity. The rendering of the A.V. is ambiguous; the proper translation is, *of our great God and Saviour Jesus Christ*. (See above, Art. 39, pp. 47, 49.)

c. (iii. 5.) *By the washing of regeneration* (*διὰ λουτροῦ παλιγγενεσίας*), rather, *by the laver of regeneration*. This text is constantly referred to as a proof of the doctrine of baptismal regeneration. (See Wordsworth's note on the passage.)

259. Undesigned coincidences.

1. (i. 12.) *One of themselves, even a prophet of their own, said, The Cretans are always liars, evil beasts, slow bellies*.

This quotation from Epimenides is characteristic, because no writer in the N.T., except St. Paul, appealed to heathen testimony, and because St. Paul repeatedly did so. In his speech at Athens, recorded in Acts (xvii. 28), we read, *as certain also of your own poets have said, For we are also his offspring*. This quotation is found in the works of

Aratus and Cleanthes. In both instances the Apostle urges his readers with the authority of *a poet of their own*. In the Epistle, however, the author cited is called a *prophet*. Now if the Epistle had been forged, and the author had inserted a quotation in it merely from having seen an example of the same kind in a speech ascribed to St. Paul, he would have given to Epimenides the same title which he saw there given to Aratus. And it is clear that the author of the Acts did not derive any part of his narrative from the Epistle, because the name of Titus does not once occur in his book. There is another instance of a quotation from a heathen poet in 1 Cor. xv. 33, namely, *Evil communications corrupt good manners*, which is an iambic of Menander's.

2. There is a visible affinity both in matter and phraseology between the present Epistle and the First Epistle to Timothy.

Compare 1 Tim. i. 2, 3.	Tit. i. 4, 5.
„ i. 4.	„ iii. 9; i. 14.
„ iv. 12.	„ ii. 7.
„ iv. 12.	„ ii. 15.
„ iii. 2—4.	„ i. 6—8.

πιστός ὁ λόγος, used to introduce a memorable saying; *ὑγιής* and its derivatives as applied to doctrine are found only in the three Pastoral Epistles; and the phrase *God our Saviour* is repeated three times in the First Epistle to Timothy, three times in the Epistle to Titus, and never occurs at all in any other book of the N. T. except once in the Epistle of Jude.

We may conclude from these resemblances that the two Epistles were written nearly at the same time, and the notes of time in them favour this supposition. We have already seen that the First Epistle to Timothy was written subsequently to St. Paul's first imprisonment at Rome (see notes on 1 Tim.), and that the Epistle to Titus must also be referred to the same period (see above, Art. 255). Again, the First Epistle to Timothy was probably written from Macedonia; in the present Epistle St. Paul expresses his intention of wintering at Nicopolis (Tit. iii. 12), whence it is probably that the present Epistle was written from that city, which is in Epirus, and therefore not far from Macedonia.

If we suppose that St. Paul, after his liberation from Rome, sailed into Asia, taking Crete on his way; that from Asia and from Ephesus, the capital of that country, he proceeded into Macedonia, and thence to Nicopolis, we have

a route which falls in with everything. It executes the intention expressed by him of visiting Colossæ (Philem. 22) and Philippi (Phil. ii. 24), as soon as he should be set at liberty at Rome. It allows him to leave Titus at Crete, and Timothy at Ephesus, as he went into Macedonia, and to write to both not long after from Greece, and probably from the neighbourhood of Nicopolis; thus bringing together the dates of these two letters, and accounting for the affinity between them, both in style and language.

Sect. 15.—THE SECOND EPISTLE TO TIMOTHY.

260. **Time and place.** It is manifest from several passages in this Epistle that it was written when St. Paul was a prisoner at Rome. (See i. 8, 16, 17; ii. 9.) But it is a disputed point whether it was written during the imprisonment recorded in the Acts (xxviii.), or during a second imprisonment.

a. The principal arguments in favour of its having been written during a second imprisonment are as follows.

1. Clemens Romanus says that St. Paul went to the *boundary of the west* (τὸ ἔσχατος τῆς δύσεως), i.e. either to Spain or Britain. Such a journey must have been subsequent to his first imprisonment at Rome, and therefore the present Epistle must have been written during a second imprisonment. The fragment on the Canon published by Muratori states that the Apostle visited Spain; and Eusebius expressly asserts that he was martyred at Rome after undergoing a second imprisonment there.

2. In the former Epistles written from Rome, St. Paul expresses a confident expectation of his speedy release (Phil. ii. 24; Philem. 22); in the present Epistle he intimates that his martyrdom is at hand, *I am now ready to be offered, and the time of my departure is at hand* (iv. 6).

3. When the former Epistles were written, Timothy, Demas, and Mark were with him (Col. i. 1; Phil. i. 1; Philem. 1; Col. iv. 10—14); when the present Epistle was written, Timothy and Mark were absent (iv. 11), and Demas had forsaken him (iv. 10). The fact of Demas having forsaken him is a proof that the present Epistle is posterior to the others.

4. In the imprisonment recorded in the Acts, St. Paul was treated leniently, and permitted to preach the Gospel; in that to which this Epistle refers, he was in close confine-

ment; so that Onesiphorus had some difficulty in finding him (i. 16—18), and he was treated as a malefactor (κακοῦργος, ii. 9).

5. In the present Epistle he says, *Erastus abode at Corinth, but Trophimus have I left at Miletum sick* (iv. 20), and speaks of some *books* and a *cloak* (φελόνην, the word may also mean a *bookcase*) which he had left at Troas (iv. 13). Now in his journey from Cæsarea to Rome he did not visit Corinth, Miletum, or Troas, and Trophimus could not have been left at Miletum on the previous journey to Jerusalem, since he was with St. Paul at Jerusalem (Acts xxi. 29).

b. Those who believe that the present Epistle was written during the imprisonment recorded in the Acts, and that St. Paul was never released from that imprisonment, answer the above arguments in the following manner:

1. By the *boundary of the west* Clement may mean Illyricum or Italy. The text of the Muratorian Canon is mutilated, and the passage quoted from it admits of a different interpretation.* Eusebius quotes no preceding writer, and merely mentions a floating tradition. The testimony of subsequent Fathers is evidently resolvable into that of Eusebius.

2. St. Paul's expectation of a release does not prove that he was released.

3. This proves that the present Epistle was written after the others, but it proves nothing more.

4. Macknight supposes that the Apostle was one of those Christians who were accused by Nero of having set Rome on fire. Whether this be the case or not, the argument only proves that the present Epistle was subsequent to the others. It is not difficult to assign reasons for this alteration in the situation of the Apostle, especially in the reign of such an emperor as Nero.

We might naturally expect that it would be necessary for Onesiphorus, on his arrival at Rome, to make some enquiries for the Apostle, when we consider the great size of Rome,

* See Davidson's *Introduction*, vol. ii. p. 101. The words of the passage in question are as follows: 'Acta autem omnium Apostolorum sub uno libro scripta sunt. Lucas optime Theophile (optimo Theophilo) comprehendit quia (quæ) sub presentia ejus singula gerebantur, sicut et semote passionem Petri evidenter declarat, sed profectionem Pauli ab urbe ad Spaniam proficiscentis.'

and the fact that Onesiphorus was a stranger. 'How else,' says Lardner, 'should any man find a stranger in a great city?'

5. St. Paul probably had desired Erastus to come to Rome, but he continued at Corinth. Trophimus was probably left at Myra in Lycia, with the understanding that he should go forward to Miletus. The books and *bookcase* were left with Carpus on some former occasion, and St. Paul had either forgotten or not wanted them for several years.

6. It is also urged in favour of the hypothesis of a single imprisonment, that the circumstances mentioned in the present Epistle agree with what we know concerning his original imprisonment at Rome. St. Paul was fastened to a soldier by a chain (*αλυσίς*, 2 Tim. i. 16); there was free access to the Apostle when he wrote the Epistle, since salutations are sent to Timothy from different persons (iv. 21); and the same persons—namely, Luke, Timothy, Tychicus, Mark, Demas—are mentioned as in the other four Epistles, which are supposed to have been written during a former imprisonment.

On the whole we think that the balance of evidence is in favour of the first hypothesis. It must be admitted that its opponents have found sufficient answers to *some* of the arguments which have been adduced in its favour; but the answer to the fifth argument seems to us very unsatisfactory; the testimony of Eusebius ought not to be regarded as a mere floating legend, and it is absolutely incredible that Clement writing at Rome should call Italy *the boundary of the west*. We may therefore conclude that the present Epistle was written from Rome, during a second imprisonment, and only a short time before St. Paul's martyrdom. The date generally assigned to it is A.D. 65 or 66. Some place it in A.D. 68.

261. **Authorship.** The Epistle is alluded to by Polycarp, and perhaps by Ignatius. In all other respects the evidence in favour of the genuineness of both the Epistles to Timothy is the same. They are quoted by the same Fathers, they are both found in the Old Syriac version, and in the Canon of Muratori, and are both classed by Eusebius amongst the *homologoumena*. They were also rejected by the same ancient heretics, and the same arguments have been urged by German critics against the genuineness of both. (See notes on 1 Tim.).

262. *The place where Timothy was when the Epistle was*

written. It is most probable that Timothy was at Ephesus when St. Paul wrote the Epistle, because,—

I. St. Paul salutes the household of Onesiphorus, who probably resided at that city (iv. 19; iii. 1—16).

II. He salutes Aquila and Priscilla, who resided some time at Ephesus (Acts xviii. 19); and mentions Alexander the coppersmith (iv. 14), who was probably the same person as the Ephesian Alexander mentioned in Acts xix. 33.

263. **Design.** St. Paul's design in writing this Epistle appears to have been to inform Timothy of the circumstances of his second imprisonment, and to request his presence at Rome; but the Apostle also avails himself of the opportunity to give Timothy a variety of exhortations and instructions suitable to his position, and the wants of the Churches over which he presided.

264. Contents. Introductory salutation . . . i.	1—5
St. Paul exhorts Timothy to diligence, patience, and sound doctrine	6—15
Prays for Onesiphorus	16 to end
Exhorts Timothy to fortitude, to maintain sound doctrine, and to personal holiness ii.	
Cautions him against false teachers iii.	1—9
Propounds to him his own example	10—15
And commends the Holy Scriptures	16 to end
He then exhorts Timothy to be diligent in the ministry iv.	1—5
Informs him of his own approaching end	6—8
Requests him to hasten to Rome	9
Adds some personal notices	10—18
And concludes with salutations, and a benediction . . .	19 to end

a. (i. 16—18.) In iv. 19, St. Paul salutes the household of Onesiphorus, and not Onesiphorus himself, whence it has been inferred that Onesiphorus was dead, and the passage has been urged in favour of *prayers for the dead*. But it is very probable that Onesiphorus was now at Rome (ver. 17), and if not, St. Paul can scarcely be said to pray for Onesiphorus; he merely expresses a pious hope that he may meet with mercy on the day of judgment. (See Browne, *On the Thirty-nine Articles*.)

b. (iii. 8.) *As Jannes and Jambres withstood Moses.* (See above, Art. 96 a.)

c. (iii. 16.) *All scripture is given by inspiration of God, and is profitable.* Wordsworth and many other expositors render this passage, *All Scripture* (i.e. every portion of Scripture) *being inspired of God* (i.e. because it is inspired of God) *is also profitable.* (See his note on the passage.)

265. Undesigned coincidences.

1. Paley argues that the present Epistle was written

during a second imprisonment of St. Paul at Rome. The arguments in favour of this hypothesis have been fully stated above. (See Art. 260.)

2. (i. 5.) *When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice.* No notice is here taken of Timothy's father; we are therefore led to suppose either that he was dead, or that he remained unconverted. This agrees with Acts xvi. 1, . . . *Timotheus, the son of a certain woman which was a Jewess, and believed; but his father was a Greek.*

3. (iii. 15.) *And that from a child thou hast known the Holy Scriptures.* The *Holy Scriptures* undoubtedly mean the Scriptures of the Old Testament. How could Timothy have known *from a child* the Jewish Scriptures, had he not been born, on one side or the other, of Jewish parentage?

4. (ii. 22.) *Flee also youthful lusts.* This agrees with 1 Tim. iv. 12, *Let no man despise thy youth.* This coincidence depends upon a single epithet, unobserved perhaps by most readers, and therefore we may be pretty well assured that no fraud was exercised.

5. (iii. 10, 11.) *But thou hast fully known my doctrine, . . . persecutions, afflictions, which came unto me at Antioch, Iconium, and Lystra.* The Antioch here mentioned was not Antioch the capital of Syria, but Antioch in Pisidia, to which place Paul and Barnabas came in their first Apostolic progress. From Acts xiii., xiv. we learn that St. Paul was expelled from Antioch, attempted to be stoned at Iconium, and actually stoned at Lystra. The history informs us that he suffered persecution in the three cities; the Epistle appeals to these persecutions, and names the cities in the order in which they are mentioned in the history. Again, Lystra and Derbe are commonly mentioned together in the history; in the Epistle Derbe is not named. Accordingly we find from the history that St. Paul met with no persecution at Derbe.

A second question remains, namely, how these persecutions were known to Timothy, and why St. Paul recalls these to his remembrance, rather than many other persecutions which he had suffered. From Acts xvi. 1, 2, it appears that Timothy was a native either of Derbe or Lystra, and must have been well acquainted with Lystra and Iconium. It appears that he had been converted before the Apostle's second visit to Lystra; and as he was evidently converted by St. Paul himself (1 Tim. i. 2), his conversion must have

taken place upon the Apostle's first journey into those parts, which was the very time when these persecutions took place. An impostor would probably have alluded to the persecutions which St. Paul suffered at Philippi and Thessalonica, where it may easily be gathered from the history that Timothy accompanied him, rather than have appealed to persecutions as known to Timothy, in the account of which persecutions Timothy's presence is not mentioned.

CHAPTER XIV.

THE CATHOLIC EPISTLES.

Sect. 1.—ON THE CATHOLIC EPISTLES GENERALLY.

266. The seven Epistles which bear the names of James, Peter, John, and Jude, are called *the Catholic Epistles*. The appellation has been applied to them from the time of Eusebius, and three of them, namely, 1 Peter, 1 John, and Jude, are styled *Catholic* by Origen; but the meaning of the term is a question of much dispute.

1. Some think that they were called *Catholic* (*i.e.* general) Epistles, because they were written, not to one person, nor to one Church, like the Pauline Epistles, but to Christians in general, or at least to all Jewish Christians wherever they were dispersed. But this supposition is clearly incorrect, because the Second and Third Epistles of St. John were evidently written to particular persons.

2. Others think that they were called *Catholic*, because their contents agree with the doctrine of the Catholic Church. According to this view, *Catholic* is (very nearly) equivalent to *Canonical*, and it is difficult to see why these Epistles should be called *Catholic* to distinguish them from the other books of the N. T. which are equally entitled to the appellation.

3. A third opinion is that the First Epistles of John and Peter were at first called *Catholic* (*i.e.* universally received, or canonical) to distinguish them from the other five, whose canonicity was doubted by a few. Subsequently, when these other five Epistles were generally acknowledged as canonical, the title *Catholic* was applied to them also, and was used to distinguish these seven from the Pauline Epistles.

4. Davidson observes that the term *Catholic* was applied by Origen to the Epistle of Jude as well as to the First of John and the First of Peter. As the Epistle of Jude was not universally received in the time of Origen, he must have used the word in the sense of *encyclic*, *i.e.* addressed to Christians (or at all events to the Jewish Christians) of

all countries. Before the time of Eusebius, probably towards the end of the third century, the remaining four Epistles were added to these three, and the seven were called *Catholic* as being publicly read in the Churches. After the time of Eusebius the term *Catholic* gradually became equivalent to *Canonical*.

In ancient mss. the Catholic Epistles are not placed after the Pauline Epistles as in our Bible, but immediately after the Acts of the Apostles, and they are so placed in Lachmann's and Tischendorf's editions of the N. T.

The principal mss. of the Catholic Epistles are $\aleph$, A, B, and C (see Art. 14, *a, b, c, d*). There are only two other uncials which contain them, namely, the Codex Mosquensis (K), and the Codex Angelicus (L), both of which belong to the ninth century; but it is evident that the Codex Bezae (D) also originally contained these Epistles (see Art. 1 *e*).

Sect. 2.—THE EPISTLE OF JAMES.

267. How many Jameses are mentioned in the N. T. In the lists of the Twelve Apostles we find two mentioned of the name of James, namely, James the son of Zebedee, and James the son of Alphæus, who was distinguished from the former by the title of *the Less* (Mark xv. 40). We find from Mark xv. 40, that the mother of this latter James was named Mary; and this Mary is called the wife of Clopas in John xix. 25; but Clopas and Alphæus are probably either different forms of the same name, or different names of the same person. Some suppose that the James spoken of in several passages of the N. T. as the brother of our Lord was not the same person as James the son of Alphæus, and thus make out three persons of this name in the N. T., whilst others maintain that there were only two.

1. In favour of the hypothesis that three Jameses are mentioned in the N. T. it is urged that,

a. Hegesippus, the Apostolic Constitutions, Eusebius, and other Fathers assert that the two last Jameses were different persons.

b. In John vii. 5 we read that the brethren of Jesus did not believe in him. This was after the appointment of the twelve Apostles, therefore James the son of Alphæus, being an Apostle, could not also be a brother of our Lord.

c. The brethren of our Lord are spoken of as distinct from the Apostles in Acts i. 13, 14.

2. Those who maintain that only two Jameses are mentioned in the N. T. observe that,

a. In John xix. 25 Mary the sister of the Virgin is called the wife of Clopas, therefore James, the son of Alphæus, or Clopas, was the cousin of our Lord, and on that account is termed his brother.

b. Some think that the meaning of John vii. 5 is, that his brethren did not believe as they should, not that they did not believe at all; but this does not appear to us a natural interpretation of the passage. The words may signify that *some* of his brethren did not believe in him, namely, Josès and Simon. If, however, Simon the brother of our Lord is, as some suppose, the same person as Simon the Canaanite, three out of the four brethren of our Lord were Apostles, and it is very unlikely that John should say, *his brethren did not believe in him*. But it is by no means certain that Simon the Canaanite is identical with Simon our Lord's brother. The expression in Acts i. 14 admits of a similar interpretation. Our Lord's *brethren* in that passage may refer only to those brethren who were not included in the number of the Apostles. We cannot even conclude that the fact of the Lord's brethren being mentioned separately after the Apostles, necessarily implies that they were not apostles; since in 1 Cor. ix. 5 we find the words, *other apostles, and the brethren of our Lord, and Cephas*. Cephas is mentioned here separately, although he was undoubtedly one of the Apostles.

c. Papias, Clemens Alexandrinus, Jerome, and the Latin Fathers generally, identify James the Lord's brother with James the son of Alphæus.

d. After the death of James the son of Zebedee, only one James is mentioned in the Acts; it is generally admitted that the James who was head of the Church at Jerusalem was our Lord's brother; it is exceedingly improbable that the head of that Church, and president of the Apostolic council (Acts xv.), should not have been an Apostle himself; therefore James our Lord's brother must have been the same as James the Apostle, the son of Alphæus.

e. St. Paul, in Gal. i. 19, says, *other of the Apostles saw I none, save (εἰ μὴ) James the Lord's brother*. This passage, at first sight, appears to be decisive; but Winer asserts that it may be interpreted, *except that*, in addition *to those who saw James the Lord's brother*.

Alford thinks that the term ἀπόστολοι in includes not only the twelve original Apostles

others who were called to be Apostles after the death of our Saviour. Thus St. Paul is repeatedly called an *Apostle* in the N.T., and it is possible that the title may also have been applied to others who were not of the twelve.

On a review of the various arguments, it will be seen that the question depends in a great measure upon the meaning of the expression *our Lord's brother*. Many commentators think that it means *first cousin*. Others however take it in its ordinary acceptation, and suppose that James, Josès, Simon, and Judas were brothers of our Lord, being the sons of Joseph by a former marriage. If this view be correct, James the Apostle was not the same as James the brother of our Lord, since he is expressly called the son of Alphæus. Those who adopt this view think that the words in John xix. 25, *his mother's sister*, are not in apposition with those which follow, namely, *Mary the wife of Clopas*, but are intended to denote a different person.

Some suppose that our Lord's *brethren* were his uterine brothers, being the sons of Joseph and the Virgin Mary; but this opinion, although perfectly consistent with Matt. i. 25, has not met with much favour from our English divines. It is however adopted by Davidson and Alford, to whose works we must refer our readers for further information on the subject.

Neander says that the question of the Jameses is the most difficult in Apostolic history, and is not yet decided. Some say that there were *four* Jameses, and one critic enumerates five!

208. Account of St. James. If we suppose that only two Jameses are mentioned in the New Testament, we find that James the son of Alphæus (or Clopas) was one of the twelve original Apostles, and is distinguished in Mark xv. 40 from James the son of Zebedee, by the appellation of *the Less*, either as being the younger, or on account of his low stature. No particulars concerning him are recorded in the Gospels, except that he was an Apostle; but he is mentioned in the Acts (xii. 17; xxi. 18) as occupying a high position in the Church at Jerusalem, and he appears to have acted as president of the Apostolic council (xv.). From 1 Cor. xv. 7 we learn that he was honoured by our Lord with a *separate* interview after the resurrection; and in the Pauline Epistles he is spoken of as one of the leading Apostles (Gal. ii. 9; 1 Cor. xv. 7).

Eusebius informs us that he was surnamed *the Just* on account of his eminent virtue; that the Scribes and Pharisees

excited a tumult against him, and demanded of him a public declaration of his opinion with respect to Christ; that he harangued the assembled multitude from one of the battlements of the Temple, openly avowing his belief that Jesus was the Messiah; and that the Jews in their anger precipitated him from the battlement, assaulted him with stones, and at last despatched him by a blow with a fuller's pole. This account of his martyrdom is quoted by Eusebius from Hegesippus, but the accuracy of the story is considered doubtful. It is however highly probable that he was martyred, although the circumstances of his death may not have been precisely such as are narrated by Hegesippus. The date assigned to his martyrdom is A.D. 62.

The above account presupposes that James the son of Alphæus is the same person as the James who is mentioned in the Acts and Pauline Epistles; if, however, our readers are not prepared to admit the identity of these two Jameses, nothing is known concerning James the son of Alphæus except that he was one of the twelve original Apostles; the James mentioned in the Acts and Epistles and the passage quoted by Eusebius was James the brother of our Lord, who was also the author of the Epistle before us.

269. Canonicity. The Epistle could not have been written by James the son of Zebedee, since he was beheaded by Herod Agrippa (Acts xii. 1, 2) in A.D. 44, and the notes of time in the Epistle itself indicate a later date. It is ascribed to James the brother of our Lord by Eusebius and Jerome; and this view has been adopted by the majority of modern critics. If this James was the same person as James the Apostle, the son of Alphæus, no further proof of the canonicity of the Epistle is required. But even if it should be admitted that it was not written by one of the twelve original Apostles, its canonical authority cannot be disputed, for it is alluded to by Clement of Rome, Hermas, and Ignatius; it is quoted as genuine by Origen (see however Davidson's *Introduction*); Eusebius classes it amongst the *antilegomena* (or books whose canonicity was generally acknowledged by the Christian Church, although it was disputed by a few); it was acknowledged by Jerome; and soon after the Council of Nice was admitted as Canon by both the Eastern and Western Churches. The most important evidence in favour of its canonicity is that of the Old Syriac version. The persons to whom it was addressed resided chiefly in Syria, and it is to judge of its authenticity than the

was not sent, and who probably did not become acquainted with it until some time after it had been written. It is however not mentioned in the Canon of Muratori, and Luther calls it 'a *right strawy* Epistle compared with 'those of St. Paul,' but did not absolutely exclude it from the Canon of the New Testament.

270. Time, place, and language. Neander, Davidson, and other eminent writers think that it was written prior to the Council of Jerusalem, inasmuch as it is addressed to *the Twelve Tribes in the dispersion*, and after the journeys of Paul and Barnabas probably few, if any, Churches out of Palestine consisted exclusively of Jewish Christians. The common opinion assigns it to A.D. 61, not long before the martyrdom of St. James, and in favour of this date it is urged that iv. 1—10, v. 8, 9, refer to the destruction of Jerusalem, and the troubles which preceded that event.

The Epistle is supposed to have been written from Jerusalem, because we have no reason to believe that the James to whom it is ascribed ever quitted that city; but no distinct notes of place can be found in it. It is generally admitted that it was written in Greek.

271. To whom it was written, and with what design. The Epistle is addressed (i. 1) *to the twelve tribes which are scattered abroad*, and from this inscription we may conclude that it was intended for the use of all Jewish Christians out of Palestine. It is however very possible that the writer also contemplated the possibility of its being read by Jewish Christians in Palestine, and perhaps also of its falling into the hands of Jews who were not converted to Christianity.

The design of the Apostle in writing this Epistle was to warn the Jewish Christians against the vices of the Jews; to encourage them to bear with fortitude the persecutions to which they were exposed; to show that believers are not justified by a passive and barren faith without the living fruits of godliness; and that, wherever true faith exists, good works must necessarily follow.

272. Contents. Introductory salutation . . .	i.	1
The readers are exhorted to constancy under temptations; and not only to hear the word of God, but to practise it . . .		2 to end
The writer censures their undue respect of persons . . .	ii.	1—13
Warns them against a barren faith . . .		14 to end
Exhorts them to bridle the tongue, and avoid strife . . .	iii.	
To restrain their passions . . .	iv.	1—12
And to remember that all things depend on God . . .		13 to end

He then warns wicked rich men to fear God's ven-

geance	v. 1—6
Exhorts his readers to be patient in afflictions	7—11
To avoid vain swearing	12
To prayer and praise	13
To anoint, and pray for the sick	v. 14—18
And to reclaim their erring brethren	19 to end

a. (ii. 24.) *Ye see then how that by works a man is justified, and not by faith only.* At first sight these words appear to contradict the assertion of St. Paul, that *a man is justified by faith, without the works of the law.* But there is no real contradiction between the two Apostles; St. James speaks of a barren and dead faith (*fides informis*), such as the devils themselves possess. St. Paul speaks of a living faith (*fides formata*), from which good works do necessarily proceed. (See Browne on the Eleventh Article.)

b. (v. 14, 15.) The Romish practice of *Extreme Unction* is founded on this passage; but the words of the Apostle afford no sanction to that superstitious ceremony; since the anointing here mentioned was to be employed *for the recovery* of the sick person, whereas the so-called sacrament of the Romish Church is administered only to those who are past recovery.

Sect. 3.—THE FIRST EPISTLE OF ST. PETER.

273. Account of St. Peter. Simon, surnamed Peter, (Aram. *Κηφᾶς*, Gr. *Πέτρος*, a rock) and his brother Andrew were the sons of Jonas, and natives of Bethsaida in Galilee; they followed the occupation of fishermen on the sea of Galilee. Andrew (and probably Peter also) was a disciple of John the Baptist, who directed him to Jesus as the Messiah. Soon after he brought Simon to our Lord, who, on beholding him, bestowed upon him the surname by which he has since that time been most commonly designated. After this interview the two brothers appear to have returned to their former occupation, until they were called by Jesus to be Apostles. Peter was married at the time of his calling, and seems to have been removed, in consequence, from Bethsaida to Caesarea, where our Lord occasionally took up his residence. During our Saviour's ministry Peter bore a pre-eminent position among the twelve Apostles, and was distinguished by peculiar marks of his Master's confidence. He was associated with James and John, the sons of Zebedee, in the raising of Jairus's daughter from the dead, and in the raising of the widow of Nain's son, and was the first man to whom our Lord gave the keys of the Kingdom of Heaven.

rection, and was charged by him three several times to *feed his sheep*. His denial of his Lord in the hour of trial, and his subsequent deep and bitter repentance, will remain to all ages a warning against presumption and self-confidence.

After the Ascension, Peter appears to have taken the lead among the Apostles; it was he who proposed the election of a successor to Judas Iscariot; who, on the day of Pentecost, preached Christ with such effect that three thousand were added to the Church; who addressed the multitude assembled in Solomon's porch after the healing of the lame man; who miraculously punished Ananias and Sapphira with instantaneous death; and who was the spokesman of the twelve when they were taken before the Sanhedrim. Through his agency also the first Gentile convert, Cornelius, was added to the Church. After the death of James, the son of Zebedee, he was imprisoned by Herod Agrippa, but was miraculously delivered by an angel. At the Council of Jerusalem he took an active part, advocating the exemption of the Gentiles from the yoke of the ceremonial law.

After this time he is not mentioned in the Acts, but from Gal. ii. 11, 12, we learn that he went to Antioch, where he gave offence by refusing to eat with the converted Gentiles, and was openly rebuked by St. Paul. This is the last time he is mentioned in the N. T. except in his two Epistles. Origen, Eusebius, and Jerome inform us that he preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia; and this information is confirmed by the Epistle (i. 1, 2), from which source, however, it may possibly have been derived.

It is generally admitted that he afterwards visited Rome, and suffered martyrdom there. The fact has been disputed, but is attested by Clemens Romanus (who mentions his martyrdom in connection with that of Paul, although he does not state expressly that it occurred at Rome); by the *Preaching of Peter* (a document belonging to the beginning of the second century); by Tertullian, Origen, Eusebius, and other Fathers. It may however be inferred that he did not visit Rome until the conclusion of St. Paul's first imprisonment, since he is not mentioned in the Epistles written by the Apostle of the Gentiles during that imprisonment. Origen and Eusebius inform us that he was crucified there with his head downwards (*κατὰ κεφαλῆς*); and we learn also from ecclesiastical authority that both

suffered under Nero about the same time. The date of his martyrdom must therefore be placed between A.D. 65 and 68.

Davidson renders the words *κατὰ κεφαλῆς* differently; he says that the expression probably means nothing more than capital punishment, like the Latin *capitis condemnare*.

274. Authorship. With the exception of a single sect of heretics, the Paulicians, and one or two German critics, no one has been rash enough to deny that the Epistle is the genuine production of the Apostle Peter. It is indeed wanting in the Canon of Muratori, but it is referred to in St. Peter's Second Epistle (iii. 1); is recognized by Papias; is frequently alluded to by Polycarp; is expressly cited by Irenæus, Clemens Alexandrinus, Tertullian, Origen, &c.; and is placed among the *homologoumena* by Eusebius. The internal evidence is equally decisive. The writer calls himself the Apostle Peter (i. 1), and asserts that he was a witness of our Lord's sufferings (v. 1), and the style of the Epistle is exactly suited to the zeal and energy which are so conspicuous in the character of St. Peter, as represented in the Gospels and the Acts.

275. To whom written, and in what language. The inscription of the Epistle is as follows, *Peter, an apostle of Jesus Christ, to the strangers scattered* (*παρεπιδήμευς διασπορᾶς*) *throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect . . . according to the knowledge of God . . .* (i. 1, 2). Many think that it was written only to the Jewish Christians in those countries, and this appears to be the natural interpretation of the words (*παρεπιδήμευς διασπορᾶς*); but some object that it was very improbable that any Churches in those countries consisted entirely, or even principally, of Jewish Christians; and that some passages in the Epistle prove that it was also intended for Gentile readers. (Cf. i. 14; i. 18; ii. 9, 10; and more especially iv. 3.)

Davidson is of opinion that *παρεπιδήμευς* means pilgrims on the earth, i.e. those who are *home in* heaven, and that the epithet may be applied metaphorically to Gentiles as well as Jews. It appears most probable that the Epistle was principally for Jewish converts, but that it should be read also by Gentiles.

A few think that the Epistle was written in Aramæan, and afterwards translated into Greek, or Mark. But there is

an Aramæan original; there was no necessity for it, since Greek was generally spoken throughout Asia Minor; it is improbable that Peter was ignorant of the Greek language, which was commonly used in Palestine, as well as in the neighbouring countries; and lastly, the quotations in the Epistle are taken from the Septuagint version.

276. **Time and place.** In v. 13 we read, *The church that is at Babylon elected together with you* (ἡ ἐν Βαβυλῶνι συνελεκτη) *saluteth you.* Whether ἡ συνελεκτη refers to a Church or an individual has been disputed; the former is the general opinion. However that may be, the words prove that the Epistle was written from Babylon. But it is very doubtful where this Babylon was, as there were many places of that name.

Some think that the Babylon in Egypt is meant; but that was a very insignificant place. Others understand Seleucia on the Tigris, which was called New Babylon; but it does not appear that it had acquired that name in the Apostolic age. Some think that Babylon means Jerusalem, but this is a mere conjecture.

Many think that Babylon in Assyria, the celebrated city on the Euphrates, is meant, and this appears to be the most natural supposition. We have indeed no ecclesiastical authority to prove that St. Peter ever visited this Babylon, but this silence is no proof to the contrary, since we have no information concerning fourteen years of the Apostle's life.

Another opinion, which has been adopted by several eminent writers, is that Babylon means Rome. This opinion is supported by the general testimony of antiquity. Eusebius expressly asserts that the Epistle was written from Rome, and cites Clemens Alexandrinus and Papias in support of this assertion. Jerome and other Fathers agree with Eusebius. The Jews were fond of mystical appellations; and it is generally admitted that Rome is mystically called Babylon in the Revelation. Moreover, Silvanus, the bearer of this Epistle (v. 12) had no connection with Babylon, whereas from his intimacy with St. Paul we can easily account for his presence at Rome. The point may be considered therefore as very doubtful, and our readers will do well to consult Davidson and Horne's *Introductions*, Alford and Bloomfield's *Notes on the Greek Testament*, Kitto's *Cyclopedia*, Smith's *Dictionary of the Bible*, and other similar works. The latest date assigned to St. Peter's martyrdom is A.D. 69. The Epistle therefore can scarcely have been written after A.D. 68. If it was written from Rome, it must

be placed between A.D. 63 and 68. It is supposed by many that the words in iv. 7, *The end of all things is at hand*, refer to the troubles in Judæa, which preceded the destruction of the Jewish polity. Some also infer from i. 6, iii. 13—17, and other passages, that the Neronian persecution had already begun. Hence the Epistle is generally referred to A.D. 65. But the precise date is very doubtful. It has been placed as early as A.D. 46, and as late as A.D. 69.

277. Design. The design of St. Peter in the present Epistle was to confirm his readers in the Christian faith; to encourage them in enduring the persecutions to which they were exposed; and to exhort them to lead a holy life, and thereby refute the calumnies of their enemies.

278. Contents. Introductory salutation . . . i.	1, 2
The Apostle blesses God for his mercy and grace, which afford consolation to his readers under their present sufferings	3—9
Shows that the Gospel salvation was inquired after by the Prophets of old	10—12
And accordingly exhorts his readers to a godly life . . .	13—ii. 10
He exhorts them to purity and civil obedience . . .	11—17
Adds instructions concerning the duties of servants, wives, and husbands	18—iii. 7
Exhorts them to unity, love, and patience	8 to end
To purity by the example of Christ, and the approaching end of the Jewish polity	iv. 1—11
And comforts them against persecution	12 to end
He then gives directions concerning the behaviour of the elders and the younger	v. 1—11
And concludes with salutations, and a benediction . . .	12 to end

a. (i. 11.) *Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*

What or what manner of time, i.e. at what particular period, and in what kind of times (whether of prosperity or adversity).

τὰ εἰς Χριστὸν παθήματα, A.V. *the sufferings of Christ*, that is, the sufferings which should happen to Christ, *ἐσόμενα* being understood.

b. (ii. 6.) *It is contained* (*περιέχει*, impersonal for *περιέχεται*). The word is used in the same sense by Josephus (*Ant.* xi. 4, 7).

c. (iii. 18—20.) *But quickened by the Spirit* (*ζωοποιηθεὶς δὲ τῷ πνεύματι*). The best mss. omit the *τῷ*. It should be rendered, *but quickened spiritually*. (See above, Art. 35 b.)

He preached (*ἐκήρυξε*) *to the spirits in prison*.

In the Forty-two Articles published in the reign of Edward VI. the fifth article contained the following clause: 'For the body (of

'Christ) lay in the sepulchre until the resurrection; but his Ghost departing from him, was with the Ghosts that were in prison, or in hell, and did preach to them, as the place in St. Peter 'doth testify.' When the Articles were revised this clause was omitted.

The passage has been variously interpreted. Macknight and some others suppose that the meaning is, that 'Christ by his Spirit or divine nature preached to the Antediluvians, who are now, (namely, in the age of the Apostle) in prison, detained like the fallen angels, unto the day of judgment.' Others suppose that our Lord, in the interval between his death and resurrection, went down and preached the Gospel to the Antediluvians in Hades. And this is the sense in which the passage is interpreted in the Articles of Edward VI. But the most probable interpretation is that Christ, after his death, descended into Hades, and proclaimed (ἐκήρυξε) to the Antediluvians, who had formerly been disobedient, but had afterwards repented and believed, the glad tidings that the sacrifice of their redemption had been completed.

Once waited (ἄπαξ ἐξεδέχετο); the best mss. have ἀπεξεδέχετο, *anxiously waited*, and this reading has been adopted by almost all recent editors.

d. (iv. 6.) *To the dead, i.e. to those Christians who have died in the faith, or, as Whitby and some others think, to the spiritually dead, i.e. those who were dead in trespasses and sins.* (Cf. Matt. viii. 22.)

e. (v. 5.) *Be clothed with (ἐγκομβώσασθε) humility.* ἐγκομβόωμαι is derived from κόμβος, a knot, button, or ornamental fastening, whence ἐγκόμβωμα, a cloak fastened on by knots. Hence ἐγκομβόωμαι means *to be clothed*.

Sect. 4.—THE SECOND EPISTLE OF ST. PETER.

For an account of St. Peter, see above, Art. 273.

279. Authorship.

Our readers will see at once that the question involves the authenticity and canonical authority of the Epistle. If it be admitted that the Epistle to the Hebrews was written by Luke or Barnabas instead of St. Paul, or that the Epistle of James was written by James the brother of our Lord, and that the writer was not the same person as James the Apostle, the son of Alphæus; it may nevertheless be proved that those writings are canonical. But this is not the case with the Epistle before us, for the writer of it calls himself *Simon Peter, an Apostle of Jesus Christ* (i. 1), professes to have been one of the witnesses of the transfiguration (i. 16—18), at which Peter, James, and John alone were present; intimates that he was the writer of the former Epistle (iii. 1); and asserts that our Lord had revealed to

him his approaching death (i. 14), whereas Christ foretold this to none of his Apostles except Peter (John xxi. 19); but the passage may refer not to the prophecy in John's Gospel, but to some more recent vision announcing the same event. It is therefore either the genuine production of the Apostle Peter, and consequently canonical, or it is a deliberate forgery.

The genuineness of this Epistle has been disputed by many critics. It was not considered canonical by the Syrian Church in the first three centuries, and is omitted in the Peshito; it is omitted in the Canon of Muratori; and its authenticity was doubted by many in the time of Eusebius. On the other hand, it is found in every mss. and ancient version except the Syriac (Horne's *Introd.*); it is alluded to by Clement of Rome, and probably also by Hermas and Justin Martyr; Eusebius states that Clemens Alexandrinus wrote commentaries on it in connection with the other Catholic Epistles; it is quoted expressly by Origen, if we can place any reliance on the Latin translation made by Rufinus of the works of that Father; Firmilian in the third century speaks of the *Epistles of Peter*; it is classed by Eusebius among the *antilegomena* or books generally received by the Christian Churches; and before the end of the fourth century it was almost universally admitted into the canon of Scripture. We may observe that the adverse testimony of the Fathers is chiefly of a negative character. Many of them do not mention this Epistle at all; Eusebius asserts that, although its canonical authority was disputed, 'nevertheless, appearing to many to be useful, it hath been 'carefully studied with the other Scriptures.' It can scarcely be conceived possible that any writing could be carefully studied with the other Scriptures by Christian readers, if they were in possession of any clear proof that it was a mere forgery, assuming the name, and laying claim to the Apostolic authority of St. Peter.

We may conclude therefore that they cautiously doubted its canonical authority, because they had not sufficient evidence that it was written by the Apostle; not that they possessed any proof that it was not. If they had possessed any such proof, they could scarcely have failed to stigmatize it as a wicked imposture.

Those who dispute the authenticity of the Epistle, rely principally on the internal evidence furnished by the writing itself.

1. It has been asserted that the style is so different from that of the former Epistle, that they cannot possibly have

been written by the same person. This appears to have been the reason why its authenticity was doubted by many of the Fathers. But although there are some differences, the resemblances between the two Epistles are still more remarkable. This difference in style is almost entirely confined to the second and part of the third chapter of the Epistle.

2. It must be admitted that the second and part of the third chapter bear a striking resemblance to the Epistle of St. Jude. This may be accounted for by supposing that St. Peter borrowed from St. Jude, who was himself also an inspired writer; or that St. Jude borrowed from St. Peter; or that they both made use of some common document; or, fourthly, that it may be due to the intercourse which existed between the writers.

3. The false teachers who are represented in Jude's Epistle as actually existing, are described in the present Epistle as about to appear (ii. 1). It is asserted that, in those passages which are common to both, the brevity of St. Jude, as compared with the more elaborate and rhetorical character of the parallel passages in St. Peter, proves the originality of the former; therefore the words of ii. 1 involve an anachronism.

But the brevity of St. Jude's Epistle cannot be considered a decisive proof of its priority; and even if this be admitted, the two Epistles are not addressed to the same persons; and it is possible that the false teachers who existed among those to whom St. Jude wrote, had not yet appeared in the Churches to which the Epistle of St. Peter is addressed.

4. It is asserted that in iii. 2 the writer betrays himself as distinct from the Apostles. The passage is as follows:

μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς which is rendered in the A.V., *That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the Apostles of the Lord and Saviour.* It is contended that this translation is incorrect, and that the meaning of the words is, *of our Apostles of the Lord and Saviour.* But even if this be admitted, the reading adopted by the A.V. is probably incorrect. α , B, and the other uncials have ὑμῶν instead of ἡμῶν; and this reading is adopted by Lachmann and Tischendorf. The correct rendering of the passage, therefore, is, *the commandment of your Apostles*, which does not exclude the writer himself from the number.

5. (iii. 15, 16.) *Even as our beloved brother Paul also . . . hath written unto you. As also in all his epistles, speaking in them of these things; in which (ἐν οἷς) are some things hard to be understood.*

a. It is contended that the right reading is ἐν αἰς, in which epistles, not in which things, and that the passage attributes a collection of the Pauline Epistles to the Apostolic age, whereas there was no collection of those Epistles completed before the second century. C, K, and L have ἐν οἷς, A, and B have ἐν αἰς; but even if we adopt the latter reading, the words may refer to all the Epistles which St. Peter knew, and not to all which St. Paul had written. If even it be admitted that the words do refer to *all* the Pauline Epistles then extant, it is possible that St. Peter may have read all those Epistles, although they had not been collected into a single volume.

b. It is alleged that the term Scripture (γραφῇ) is applied by the writers of the N. T. only to the books of the Old Testament, and that it was applied to no part of the N. T. until the second century. May we not suppose that St. Peter, directed as he was by the inspiration of the Holy Spirit, here attributes to St. Paul's writings an authority which was not fully recognized in his own times, but which has since been acknowledged by the entire Christian Church?

These objections are insufficient to disprove the authenticity of the Epistle. The internal evidences in favour of its authenticity are :

1. A truly Apostolical spirit breathes throughout the whole Epistle.

2. The style is the same in both Epistles, with the exception of the second and part of the third chapter of the Second Epistle.

3. The Epistle contains several incidental allusions to circumstances which correspond to no one but St. Peter.

4. The writer calls himself Symeon Peter.

If the Epistle be not written by St. Peter, it is impossible to account for its fabrication. It is immeasurably superior (as far as we can judge from the specimens now extant) to any of the spurious productions which have been attributed to the Apostles. It is difficult to assign a motive for the fabrication, since no peculiar doctrine or practice is set forth in the writing. It is almost incredible that none of the early Fathers should speak of it as a forgery, or denounce the writer.

We may therefore conclude that the present Epistle is a

genuine production of St. Peter; and must be received into the Canon with the rest of the inspired writings.

280. Integrity. Bertholdt maintained that the second chapter is an interpolation, and Ullmann ascribed only the first chapter to St. Peter; but these hypotheses are not supported by any external evidence. All mss. and vss. which contain the Epistle have all the chapters.

281. Time and place. It appears from the Epistle itself (i. 14), that it was written a short time before the Apostle's death. The date of the Epistle must therefore be placed between A.D. 64 and 68; and as we have no evidence that St. Peter left Rome between his arrival there and his martyrdom, it is most probable that it was written from that city.

282. Design. We may infer from iii. 1 that the present Epistle was written to the same persons as the former one; and the design of the writer was to confirm his readers in the Christian faith, to warn them against false teachers, and exhort them to prepare for the second coming of our Lord by a holy life.

283. Contents. Introductory salutation	i.	1, 2
The Apostle exhorts his readers to abound in Christian virtues, in order that they may enter into the kingdom of Christ		3—11
Promises to put them always in remembrance of these things during the short remainder of his life		12—15
And asserts that he was a credible preacher of our Lord's coming, since he had witnessed his transfiguration		16—18
Besides which, the event was foretold by the prophets		19 to end
He then warns them against false teachers	ii.	1—9
Whom he describes		10 to end
And against scoffers, who deny Christ's second coming	iii.	1—9
Admonishes them to prepare for it		10—15
Refers them to St. Paul's writings		15, 16
Recapitulates, and concludes with a doxology		17, 18

a. (i. 19.) καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, A.V. *We have also a more sure word of prophecy.* This passage has been variously interpreted.

1. Some think the sense is, *We have also a more sure word (namely, that) of prophecy.* That is, the evidence afforded by prophecy is more sure than that supplied by the transfiguration. Bloomfield, who adopts this interpretation, places commas after *βεβαιότερον* and *προφητικόν*.

2. Others render the passage, *And we have the word of prophecy more sure.* That is, we have the prophecies of the Old Testament more confirmed by the event of his transfiguration.

3. Others, again, give *βεβαιότερον* the force of a superlative, and translate, *We have also a very sure word of prophecy.*

b. (i. 20.) *πᾶσα προφητεία γραφῆς ἰδίᾳ ἐκλύσεως οὐ γίνεται, no prophecy of the scripture is of any private interpretation, A.V.**

Of the many explanations that have been offered of this passage, the most probable are:

1. No prophecy is of separate interpretation, *i.e.* we cannot determine the sense of any prophecy merely by considering the passage itself, without taking it in conjunction with other portions of Scripture relating to the same subject.

2. No prophecy could be explained by the prophets themselves.

3. No prophecy is of self-interpretation; that is, no prophecy can be explained from itself, but can be understood only by comparing it with the event.

4. No prophecy can be interpreted by the unassisted powers of the reader.

5. No prophecy is the result of private or uninspired disclosure.

c. (iii. 15.) *As our beloved brother Paul . . . hath written unto you.* St. Paul had not written any Epistles addressed specifically, and by name, to the persons to whom St. Peter wrote, but the Epistles to the Galatians and Ephesians were addressed to Churches which are *included among* those to whom the present Epistle was sent. It may be presumed also that St. Peter's readers were acquainted with some of the other Epistles of St. Paul.

d. (iii. 16.) The difficulties connected with this verse have already been noticed in our remarks on the *Authorship* of this Epistle.

Sect. 5.—THE FIRST GENERAL EPISTLE OF ST. JOHN

For an account of St. John, see above, Art. 159.

284. **Authorship.** The genuineness of this Epistle is unquestionable. It is cited by Polycarp and by Papias (*apud Eusebium*); it is quoted expressly by Irenæus, Clemens Alexandrinus, Tertullian, Origen, and other subsequent Fathers; it is found in the Peshito and the Canon of Muratori; and is classed by Eusebius among the *homologoumena*.

Although the author nowhere calls himself the Apostle John, he describes himself as an eye-witness of the life of

* The Greek contains no word signifying any.

our Lord (i. 1—4; iv. 14); besides which, there is such a striking similarity both in style and sentiment between the present Epistle and St. John's Gospel, that it is scarcely possible to doubt that they were written by the same person. It was indeed rejected by the Alogi and Marcionites, but the opinions of these fanciful heretics cannot be weighed against the consentient testimony of the early Christian Church. A few of the German critics have asserted that the logos-doctrine and anti-docetic tendency of the Epistle betray an author of the second century. But the logos-doctrine existed before the Apostolic age. It may be traced in the writings of Philo, who was co-temporary with our Saviour. And although the Docetic heresy was not fully developed until the second century, the germs of that heresy appeared long before that period.

285. Integrity. The passage concerning the *heavenly witnesses* in v. 7, 8, is generally admitted to be spurious. (See above, 24 c.)

In ii. 23 the A. V. inserts in italics the words, *But he that acknowledgeth the Son, hath the Father also.* The clause is not found in the common Greek Text, but is supported by $\aleph$, A, B, C, almost all the vss., and several Fathers. K and L omit the clause.

286. To whom written. In several Latin mss. and the works of some of the Latin Fathers, it is styled the Epistle to the Parthians (*ad Parthos*), but this inscription is supported by only one Greek ms. It is not known to whom the Epistle is addressed. The warning against idolatry in v. 21 shows that it was not written exclusively for Jewish Christians; but whether it was written for all Christians in general, or only for the Gentile Christians of Asia Minor, is a disputed point.

The Epistle has no inscription, no salutation at the beginning, and no benediction at the end. Hence some writers call it a *treatise*, and not an Epistle. But the Apostle sometimes speaks in the first person, and addresses his readers in the second; there is, therefore, no sufficient reason for departing from the title commonly applied to the writing.

287. Time and place. Various dates have been assigned to the Epistle. Some critics place it as early as A.D. 68, others as late as the close of the first century. The expression, *it is the last time* (ii. 18), is considered by some a proof that it was written *before* the destruction of Jerusalem, whilst others argue from the very same passage that

it was written after that event. Commentators are not even agreed whether it was written before or after the Gospel.

The place from which it was written is very doubtful. Macknight supposes that it was written from some city in Judæa, others, from Patmos, others, again, from Ephesus. The last hypothesis is supported by the authority of Irenæus and Eusebius, and has been generally received by modern critics.

288. Design. The design of St. John in this Epistle is, to exhort his readers to steadfastness in the faith, to holiness of life, and brotherly love; and to warn them against the errors of false teachers, more especially the Docetic and Antinomian heresies.

289. Contents. The Apostle asserts the divinity and humanity of Christ	i.	1, 2
And reminds his hearers of the nature of Christian fellowship		3—7
Shows that all have sinned, but Christ is the propitiation for our sins	i.	8—ii. 2
That, to know God, is to keep his commandments, to love our brethren, and not to love the world		3—17
And warns them against false teachers who deny that Jesus is the Christ		18 to end
He then declares God's great love to us in making us his sons, wherefore we ought to avoid sin, and love one another	iii.	
States the marks by which false teachers may be detected, and again exhorts his readers to brotherly love	iv.	
Whosoever believeth in Christ is a child of God, keeps his commandments, and loves his brethren	v.	1—5
Jesus is certified to be the Son of God by water, blood, and the Spirit		6—10
In him we have eternal life		11—13
And he hears the prayers which we make for ourselves and others		14—17
The Apostle concludes with a brief summary		18—20
And a warning against idols		21
v. 7, 8, see above, Art. 24 e.		

Sect. 6.—THE SECOND GENERAL EPISTLE OF ST. JOHN.

For an account of St. John, see above, Art. 159.

290. Authorship. This Epistle is quoted by Irenæus, who attributes it to John, the *disciple of the Lord*. Clem

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The internal evidence in favour of their genuineness is
very strong. In style, sentiment, and manner they bear a
striking resemblance to the other writings of St. John.
Some few differences of phraseology may indeed be de-
tected, but the resemblance is so close that, according
to the Third, eight out of the thirteen verses of the Second
Epistle may be found in the First, either in sense or ex-
pression.

Some modern critics think that they were written, not by John the Apostle, but by John the Presbyter, a member of the Ephesian Church, who was nearly contemporary with the Apostles; and Jerome informs us that this opinion was held by some in his time. The principal argument in favour of this hypothesis is, that the writer calls himself ὁ πρεσβύτερος, (1) whereas in the First Epistle, which is almost universally admitted to be genuine, there is no inscription at all; and we should naturally expect that St. John would take the title of ἀπόστολος not πρεσβύτερος. Davidson attaches little importance to the fact that the writer describes himself. The Epistles were addressed to private individuals, and therefore self-specification was almost demanded. Nor is the title πρεσβύτερος unsuitable to St. John, who after the death of Peter was the only remaining Apostle. It is very possible that St. John adopted the title *elder* instead of *Apostle* out of modesty, as St. Peter (I. v. 1) styles himself a *fellow-elder* (συμπρεσβύτερος). The title, however, does not mean simply *the aged one*, which would have been expressed by ὁ γέρων, or ὁ πρεσβύτερος, but is evidently an official designation.

The brevity of the Epistles, and the private nature of their contents, are sufficient to account for their not being so frequently quoted by the Fathers as the other writings of the N.T.; nor is it at all astonishing that they were not at first received into the Canon. 'It is probable,' says Horne, 'that they were kept for some time in the possession of the families to whom they were originally sent, and were not discovered until long after the death of the Apostles, when all the immediate vouchers for their genuineness were necessarily gone. The Christian Church, ever on its guard against imposture, hesitated to receive them into the number of canonical Scriptures, until it was fully ascertained that they were divinely inspired.'

291. **To whom addressed.** The inscription of the Epistle is ἐκλεκτῇ κυρίᾳ (1), but the meaning of the words has been the subject of much dispute.

a. Some suppose that κυρίᾳ is an ellipse for κυρίᾳ ἐκκλησίᾳ and render, *to the elect church which comes together on Sundays*. This was the opinion of Jerome, and has been adopted by several modern commentators, but no instance is known of a similar ellipsis.

b. Some render the phrase, *to the Lady Electa*.

c. Some take κυρίᾳ to be a proper name, and translate *to the elect Cyria*.

d. Others, again, adopt the translation given in the A.V. *to the elect lady*.

Whichever of these interpretations be adopted, the absence of the article is unusual; perhaps, however, *ἐκλεκτοῖς παρρησιόχοις* (1 Pet. i. 1) furnishes a similar instance of its omission.

292. Time and place. We may infer from the resemblance between the present and the First Epistle, that they were written about the same time, but whether they were written about A.D. 69, or towards the end of the first century, is a disputed point.

There are no indications of place in the Epistle, but it is generally supposed that it was written from Ephesus, John's usual abode.

293. Design. The design of the Epistle was to establish the reader in Christian faith and love; to commend her for the religious education which she had bestowed upon her children: and to warn her against the errors of false teachers.

294. Contents. Introductory salutation . . .	1—3
St. John commends the reader for the manner in which she had educated her children . . .	4
Exhorts her to love . . .	5, 6
Warns her against false teachers . . .	7—11
Expresses his intention to visit her soon . . .	12
And concludes with a salutation . . .	13

Sect. 7.—THE THIRD GENERAL EPISTLE OF ST. JOHN.

For an account of St. John, see above, Art. 159.

295. Authorship. The evidence in favour of the genuineness of the writing before us has already been stated in our notes on the last Epistle. It must be admitted that the testimonies are not so numerous as in the former case. The present Epistle was probably received by Clemens Alexandrinus; it was certainly extant in the time of Origen; it is admitted to be genuine by Dionysius Alexandrinus, a disciple of Origen; it is classed amongst the *antilegomena* by Eusebius; it was received by Athanasius, Ephrem the Syrian, and other Fathers of the fourth century; and it was recognized as canonical by the Councils of Laodiceæ and the third Council of Carthage (fourth century). The Epistle is better attested only because it is mentioned than the Third. In every writing, where mentioned, they are classed together. Both were genuine, or both were rejected, or both were

considered doubtful by the same persons. As far as we are aware, no modern critic who has received the Second has doubted the genuineness of the Third Epistle.

Some of the Fathers, who quote the Second, make no mention of the Third Epistle. But we must not infer from their silence that they rejected it. The nature of its contents, which are of a more exclusively private character than those of the Second, is sufficient to account for the difference.

The only exception is the Canon of Muratori, the author of which document, in enumerating the books of the N.T. which he considered canonical, mentions two, and only two, Epistles of John, and thus appears to make a distinction in favour of the Second Epistle. Mr. Westcott, however, in his Article on the Canon of Scripture, in Smith's *Dictionary of the Bible*, comes to a different conclusion. Speaking of this Canon, he says, 'The First Epistle of John is quoted in the text, and then afterwards, 'it is said that *the Epistle of Jude, and two Epistles of the John mentioned above* (superscripti; or *which bear the name of John superscripte*), *are reckoned among the Catholic (Epistles)* 'Thus the catalogue omits of the books received at present the Epistle of James, the Epistle to the Hebrews, and 2 Peter, while it notices the partial reception of the Revelation of Peter.'

The words of the Canon, which is given in an Appendix to Westcott's work on the Canon of the New Testament, may bear this interpretation, but it is more natural to suppose that the writer includes the Epistle, which he quotes, among the two which he mentions expressly.

We would however observe that in the Canon there is no mention of 1 Peter.

296. To whom addressed. The Epistle is inscribed *to the well-beloved Gaius* (1), who appears to have been a person of consequence, since certain brethren and strangers are commended to his hospitality (5). Three persons of this name are mentioned in the N.T., Gaius of Macedonia (Acts xix. 29), Gaius of Derbe (Acts xx. 4), who were fellow-travellers of St. Paul; and Gaius of Corinth, whom St. Paul calls his *host* and *the host of the whole Church* (1 Cor. i. 14; Rom. xvi. 23). The person addressed in this Epistle is generally supposed to be the same as the last Gaius, because he is commended by the writer for his hospitality.

Of the Diotrephes and Demetrius mentioned in verses 9 and 12, we know nothing except from this Epistle.

297. Time and place. There are no marks of time or place in the Epistle; but it is generally supposed to have been written about the same time, and from the same place as the former one.

298. Design. The design of the writer was to commend Gaius for his hospitality; to caution him against the opposition of Diotrophes; and to recommend Demetrius as a person worthy of his attention and friendship.

299. Contents. Introductory salutation	1, 2
The Apostle commends Gaius for his truth	3, 4
And hospitality	5-8
Cautions him against Diotrophes	9-11
Recommends Demetrius to him	12
Expresses his intention to visit him soon; and concludes with salutations	13, 14

Ver. 9. *ἔγραψα τῇ ἐκκλησίᾳ, I wrote unto the Church.* Some think that the Apostle here alludes to his First Epistle, but there is no passage in it to which these words are applicable. Some think that the passage refers to the present Epistle. Others render, *I would have written*, which rendering is supported by the Vulgate version, and some cursives, which insert the particle *ἐν*. But the obvious interpretation of the word is *I wrote*; and we may conclude that St. John wrote an Epistle to the Church, commending certain brethren to their hospitality, but that the Epistle has been lost.

Sect. 8.—THE GENERAL EPISTLE OF ST. JUDE.

300. Authorship. The author calls himself *the servant of Jesus Christ, and the brother of James* (ἀδελφὸς τοῦ Ἰακώβου) (1), but there is some difference of opinion as to what James is meant, and who was the Jude who wrote the present Epistle.

a. Grotius supposes that it was written by Jude the fifteenth bishop of Jerusalem, and thinks that the clause, *and brother of James*, is spurious. But the words are found in all mss., and their genuineness therefore is unquestionable.

b. Some think that Jude surnamed Barsabas (Acts xv. 22-32) was the author of the Epistle, and resolve the surname into *son of Sabas*, a form of Zebedee. According to this hypothesis, Jude is brother to James and John, the sons of Zebedee. But it can be supposed that Jude would style himself the brother of James the Great, who had been beheaded by Herod Agrippa long before the Epistle was written, instead of calling himself the brother of John, who was still living, and was a much more important person in the history of the Christian Church. Barnes resolves this Jude surnamed Barsabas with the Apostle Jude, and offers forward no evidence in support of his conjecture.

Many suppose that Jude the brother of our Lord was

the writer of the Epistle, and that he was a different person from Jude the Apostle.

It is true that Jude the Apostle is called 'Ιούδας 'Ιακώβου in the lists of the Apostles given in Luke vi. and Acts i., and that the words are rendered Jude *brother* of James in the A.V.; but although the words *may* be so rendered, the most natural interpretation is, Jude, *son* of James, which is the rendering of the old Syriac version.

In favour of this hypothesis it is urged also that the writer does not call himself an Apostle; that James the brother of our Lord was not an Apostle, and therefore that his brother Jude could not have been one; and that the writer distinguishes himself from the Apostles in ver. 17, 18.

d. Davidson thinks that the writer of the Epistle was not Jude the Apostle; but maintains also that he was not the brother of our Lord, but the brother of the Apostle James, the son of Alphæus. (See notes on the Epistle of James.)

e. But the common opinion is that the Epistle was written by Jude the Apostle, who was the same person as Jude the brother of our Lord.

To the objection that he does not call himself an Apostle or *the Lord's brother*, it may be replied that modesty may have kept him from applying those titles to himself. James and John, and occasionally St. Paul also, omit the title of *Apostle* in their Epistles. Nor does it necessarily follow from verses 17, 18, that the writer was not himself an Apostle, for he may mean, when he speaks of the Apostles collectively, to include himself among the number, or he may refer more particularly to some prophecies which the other Apostles had delivered.

The question whether James and Jude, our Lord's brethren, were, or were not, the same persons as James and Jude the Apostles, has already been discussed in our notes on the Epistle of James.

301. Account of St. Jude. Jude, who was also called Lebbæus and Thaddæus, was the son of Alphæus or Cleophas, and the brother of James the Less, and most probably one of the so-called *brethren of our Lord*. His name is found in the lists of the Apostles (Luke vi.; Acts i.), but the only circumstance relating to him which is recorded in the Gospels, is the question which he asked our Lord on the eve of the crucifixion, *Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?* (John xiv. 22.)

He is not mentioned in the Acts, except in the list of the Apostles given in chap. i., unless, as Barnes supposes, he be

the same as the Judas Barsabas spoken of in xv. 22—32. Jerome says that he was sent to Edessa, to Abgarus, king of Osroene; and ecclesiastical tradition asserts that he preached in Syria, Mesopotamia, Arabia, and Persia, where he suffered martyrdom.

Eusebius relates, on the authority of Hegesippus, that the grandchildren of Jude were brought before Domitian, when that Emperor inquired after the posterity of David; that Domitian asked them to give an account of their manner of life, and the nature of Christ's kingdom; that they replied that they lived by the labour of their hands, and that the kingdom of Christ was not a kingdom of this world, but of a heavenly nature; that the jealous tyrant being satisfied that no danger was to be feared from them, dismissed them with contempt; and that, on their release, they presided over the Churches, as being both confessors (μάρτυρες) and relatives of our Lord.

302. Canonicity. The Epistle is cited by Clement of Alexandria as the production of Jude. He does not expressly call Jude an Apostle, but he speaks of him as one possessed of the spirit of prophecy. Tertullian quotes it as written by Jude the Apostle. It is expressly quoted by Origen; it was received by Ephrem the Syrian, and Jerome; it is included among the books of the N.T. in the Canon of Muratori; it is classed among the *antilegomena* by Eusebius; and was recognized as canonical by the Councils of Hippo and Laodiceæ, and the third Council of Carthage.

Jerome however says that it was rejected by most (*à plebisque*), and both Eusebius and Origen intimate that its authenticity was disputed. It was rejected also by the early Syrian Church, and is not found in the Peshito. The reason assigned by Jerome for the doubts which were entertained concerning its authenticity, is that the author introduces a quotation from the apocryphal book of Enoch (14). It is disputed whether this book was written in the second century, a short time before the birth of Christ, or in the time of the Maccabees. But however that may be, it is most probable that the prophecy quoted by St. Jude was actually delivered by Enoch; that it was preserved among the Jews by tradition; and that it was inserted in the book of Enoch by the writer of that work, in order to give currency to the imposture. (See above, Art. 96 c.)

Some imagine that there is also a quotation from an apocryphal book called *The Ascension of Moses*, in the ninth verse of the Epistle. Lardner thinks that the writer alluded to a passage in Zechariah (iii. 1); but the most pro-

bable supposition is that the writer refers to a true tradition which was preserved amongst the Jews. (See Art. 96 *b*.) In a similar manner St. Paul (2 Tim. iii. 8) refers to the tradition concerning Jannes and Jambres. (See Art. 96 *a*.)

303. Time and place. Various dates have been assigned to the Epistle, ranging from A.D. 65 to 90. Mill supposes that it was written after the Second of Peter, because the false teachers who are mentioned by Peter as yet to come are asserted by Jude to have already appeared. Others again assign the priority to the present Epistle, and suppose that Peter borrowed from Jude, and not Jude from Peter. Lardner places it between A.D. 64 and 66. Mill assigns it to A.D. 90.

The place where it was written is not known.

304. To whom written. From the inscription (ver. 1), we should infer that the Epistle was written to all Christians without exception; but the references to Jewish traditions in ver. 9—14 show that it was intended more particularly for Jewish converts.

305. Design. The design of the Epistle was to warn the readers against the errors of false teachers, and to exhort them to continue steadfast in the Christian faith.

306. Contents. Introductory salutation	1, 2
The Apostle states the reason why the Epistle was written	3, 4
Describes the false teachers	5—19
Exhorts his readers to continue in the faith and love of God	20, 21
And to rescue others from the snares of these deceivers	22, 23
And concludes with a doxology	24, 25

TO WHOM IT MAY CONCERN:

We have been looking for a story to this book
 as the best one. The story we have found
 is the best of the best in the best in the best.
 It is a story from a very old. It is the best in the best.
 And it is the best in the best. The best in the best.

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be soon after the French controversy had arisen: because the
showing of our weakness here & abroad by him in the clearest
terms.

10. ... certain unclear vision contain the Apocalypse.

1. The book was recently discovered by Tischendorf
in the library at Alexandria.

4. In the 19th century. see p. 5).

2. *Index Epitaphii* (see p. 6).

4 B. in the *Codex Bezae Cantabrigiae* (7th century), which must not be confounded with the Vatican ms., which is styled B only in the Gospels, Acts and Epistles.

4th. Authorship. The Authorship of the Apocalypse has been ascribed to John the Apostle; to John the Presbyter; to John the Divine; to a disciple of John the Apostle, who considered himself justified in introducing his Master as the speaker; and fifthly, to John Mark, the author of the second Gospel.

There is no external evidence in favour of the last two hypotheses. All the Fathers identify John the Divine with John the Apostle. The only point about which there can be any reasonable doubt, is whether the book was written by John the Apostle or John the Presbyter.

1. The external evidences in favour of its being the authorship of John the Apostle are the following:

London, Woodhouse, etc., cite several passages from the

works of Hermas, Ignatius, and Polycarp, in which they trace allusions to the Apocalypse; but others maintain that these allusions are very doubtful.

In the second century we find the following testimonies: Andreas of Cappadocia (5th century) asserts that it was received as an inspired writing by Papias (A.D. 110); Justin Martyr (140) expressly attributes it to the Apostle John; it is quoted in the Epistle of the Churches of Vienne and Lyons (177); Melito (177) wrote a commentary upon it; Irenæus (178) ascribes it to John the disciple of our Lord; it is included in the Canon of Muratori; and Eusebius informs us that Theophilus of Antioch (180), and Apollonius (192), quoted it as a book of authority in their controversies with heretics.

In the first half of the third century we find it quoted by Clement of Alexandria, Tertullian, Origen, and Cyprian. In fact, as Sir Isaac Newton has observed, there is no other book of the N.T. so strongly attested or commented on so early as the Apocalypse.

2. The **internal evidences** are:

a. The style of the book resembles that of the undisputed writings of St. John.

b. The writer addresses the seven Churches of Asia with an air of authority, such as might have been expected in Epistles written by an Apostle to Churches over which he had actually presided.

c. The peculiar dignity and sublimity of the work shows that it was written by an inspired Apostle.

2. The **external arguments against** the Apostolic authorship of the book are the following:

a. It was rejected by Marcion, and by the Alogi, who ascribed it (as they did all the writings of St. John) to Cerinthus. Caius of Rome (2nd century) held the same opinion.

b. Dionysius of Alexandria (3rd century) ascribed it to John the Presbyter. It is now generally admitted, on the authority of Papias, Eusebius, and Jerome, that such a person actually existed; that he was contemporary with John the Apostle; that he is called by Papias, a disciple of our Lord; and that he, as well as the Apostle, resided and was buried at Ephesus.

The opinion of Dionysius has been adopted by some modern critics.

c. Eusebius, although he says that it was received by many in his time as written by the Apostle, appears to have entertained doubts concerning the authorship.

d. It is omitted in the Peshito; it is not named in the list of canonical books given by Cyril, nor in that of the Council of Laodiceæ; Jerome, who received it himself, says that it was rejected by the Greek Churches; it was not acknowledged by Euthalius and some of the other post-Nicene Fathers. To these objections it may be replied that the Alogi and Caius probably rejected the book from opposition to Montanism; that Eusebius and other Fathers doubted about it from opposition to Millenarianism, and because they were to some extent influenced by the criticism of Dionysius; that owing to its obscurity it was not publicly read in the Churches, and was therefore omitted in some catalogues of the N.T. Scriptures; that it was received by Ephrem, and is included in the later Syriac version, whence we may infer that it was acknowledged by the Syrian Church in the fourth century; that it was recognized as canonical by the third Council of Carthage (A.D. 397); that several of the Greek Fathers received it; and finally, that the opposing authorities cannot be weighed in the scale against the consentient testimony of almost every Christian Father up to the time of Origen.

The objections of Dionysius did not depend on external evidence, but on internal argument. They have been adopted and enlarged by modern writers, and have been satisfactorily refuted by Davidson and other eminent critics.

The most important of these *internal arguments against* the Apostolic authorship are the following:

a. The writer calls himself John, whereas the Apostle does not name himself in his Gospel or his Epistles.

Answer. None of the other Evangelists name themselves in their Gospels, nor does St. Paul in the Epistle to the Hebrews, but in the *prophetical* books of the O.T. the writers generally prefix their names to their productions, and accordingly St. John has done the same in the Apocalypse.

b. The book differs in style and manner from St. John's Gospel and Epistles.

Answer. The difference of subject accounts for such difference of style as does exist between these writings. But the extent of this difference has been greatly exaggerated; and on the other hand, many points of resemblance may be adduced to prove that they were written by the same person.

c. The Gospel and Epistles are written in tolerably pure Greek, whereas the Apocalypse abounds in the harshest Hebraisms and solecisms.

Answer. Some think that the book was originally written in Hebrew and afterwards translated into Greek, but there is no external evidence in favour of this opinion. Others account for the difference by alleging that the Apocalypse was written many years before the Gospel and Epistles, and that the author acquired a command of the Greek language in the interval. But it is possible that St. John may have intentionally adopted the manner of Daniel and Ezekiel in his prophetic writings. Numerous Hebraisms occur also in the Gospel. Winer asserts that *for most of these anomalies*, analogous examples may be found in the Greek writers, with this difference alone, that they do not follow one another so frequently as in the Apocalypse.

For an account of St. John, see above, Art. 159.

309. Canonicity. The canonical authority of the book follows directly from its Apostolic authorship.

310. Time, place, and language. St. John expressly declares that he beheld the visions which are recorded in the Apocalypse, in the Island of Patmos, and it is generally admitted that the book was written there; but some suppose that it was written at Ephesus, after he had left Patmos.

The time when it was written has been a question of much dispute.

Epiphanius assigns it to the reign of Claudius. But the seven Churches in Asia were not founded so early as the reign of Claudius, nor was there under that Emperor any persecution of the Christians which might account for the Apostle's banishment to Patmos.

Others, on the authority of Theophylact, Hippolytus, and the later Syriac Version, assign it to the reign of Nero; but the general opinion is that it was written in the reign of Domitian, about A.D. 96; and this hypothesis is confirmed by the authority of Irenæus, Eusebius, Jerome, and other Fathers.

Internal arguments have been brought forward in favour both of the Neronian and Domitianic dates. The reader will find them stated at full length in Davidson's *Introduction*, but they do not appear to be conclusive in favour of either hypothesis.

One or two German critics have maintained that it was written in Aramaic; but all ancient writers agree that it was written in Greek.

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312. Schemes of Interpretation.

There have been so many discordant theories concerning the interpretation of the Apocalyptic writings, that we can only refer our readers to the work which gives the clearest account of them, namely, Dr. C. Maitland's *Apostolic School of Prophetic Interpretation*.

The *Præterists* assert that these prophecies were fulfilled in the first ages of Christianity; they are not, however, agreed as to the events in which the completion is to be found. Among the advocates of this school are Grotius, Hammond, Bossuet, Calmet, Wetstein, Professor Lee, &c.

The *Futurists* are divided by Dr. Davidson into *simple Futurists* and *extreme Futurists*. The former, such as De Burgh and Dr. S. R. Maitland, think that the first three chapters relate to actual Churches existing in Asia Minor in the days of the writer, while the remaining prophecies are yet unfulfilled; the latter maintain that the whole of the book, including the description of the seven Churches, refers to what is still future.

The *Continuous expositors*, among whom may be enumerated Faber, Birks, Elliott, and many other eminent modern writers, think that the book contains a prophetic history

of the continuous fortunes of the Church and of the world, from the time of the Revelation being given to the end of all things ; and that many of the prophecies have been accomplished, but that others are yet unfulfilled.

The *Mystics* see in the Apocalypse nothing else than a highly coloured picture of the Christian's life.

But perhaps the question which most divides present expositors is whether, in the Apocalypse, a day means a day or a year.

Those who take a prophetic day to be equivalent to an historical year adopt the *continuous* scheme of interpretation, and suppose the Apocalypse to be a regular prophetic history of the World from the time of St. John to the Second Advent. They vary however very much as to the explanation of those prophecies which they consider to have been fulfilled.

They ground their theory of a prophetic day meaning an historical year on the supposed facility it gives for interpreting the Apocalypse. They quote also Numbers xiv. 34, Ezekiel iv. 6, and Daniel ix. 24.

On the other hand, those expositors who think that a day in prophecy means only an ordinary day, argue that there is not a single instance in the Bible "in which a prediction containing a set time has been fulfilled in any other measure of time:" that such a system of interpretation was unknown to the Early Church, and that the Year-Day expositors are not agreed as to the explanations of the various prophecies : that in Numbers xiv. 34, and Ezekiel iv. 6, a day is put for a day and a year for a year ; and in Daniel ix. 24 no measure of time is expressed ; the Hebrew being merely seventy sevens [A.V. *weeks*], which may mean sevens of years as supplied in the Septuagint.

Dr. C. Maitland shows what the first followers of the Apostles had learned concerning the Apocalyptic symbols, and argues that, as they derived their teachings from the inspired Apostles, we are not at liberty to discard the received opinion of the Early Church ; and that a great part of the Apocalypse is as yet unfulfilled.

For a summary of what the Early Church held, we must refer our readers to his work.



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